# THE THEATER OF THE Popes Monarchie:

Wherein is described as well the vncleane Liues of that wicked generation, as also their *Antichristian gouernment*, and vsurped kingdome:

Togeather with their horrible *Superstition, and blasphemous* religion, as it is now vsed at this present, where Antichrist the Pope & his members do beare rule.

By Phillip Stubbes.

¶ Imprinted at London by *Thomas dawson* for *Henrie Carre*.

B L

# *To the right Honorable,*

his ſinguler good Lorde and *Mecænas Phillip* Earle of *Arundell*: The *right honorable* Thomas *Lord Haward*, and the right honorable *William* Lord Hawarde his brothers, *Phillip Stubbes* wiſheth abundance of all good thinges in this life, with encreaſe of honour, and in the life to come, eternal felicitie in the heauens by Chriſt our Lord.

IN the Goſpell after S. Matthewe (right honorable, and my very good Lordes) our Sauiour Chriſte teacheth vs moſt notably, how to know & to diſcerne falſe Prophets, frō ſuch as be the true Paſtours, & Ambaſſadours of Ieſus Chriſt: when he ſaith, They ſhall come vnto you in ſheepes clothyng, but inwardly are rauening wolues, you ſhall knowe thē by their frutes. Then if the frutes of conuerſation bee the enſigne, the badges, and marks to know falſe Prophets by (as our Sauiour ſayth they are) thē ſure-

ly may we iudge, nay certainely perſwade our ſelues that the papiſts are thoſe falſe Prophets, Apoſtataes, and ſeducers which the woorde of God ſpeaketh of: as in the further diſcourſe of this booke ſhall manifeſtly appeare: and not only do their works and fruites conuince them heereof, but alſo their falſe, ſeditious, erronious, and hereticall doctrine doth argue the ſame. But they will eaſilye Wipe away this blot: and ſay that we are thoſe falſe Prophets of whom Chriſt ſpeaketh of. To whom I anſwere, let their workes, and doctrine be compared to ours, and both poyſed in the equall ballance of Gods worde (the onely touchſtone to trie all controuerſies by) and then ſhall it eaſily appeare whether they or we are falſe Prophetes. Doe not they come vnto vs in ſheeps cloathing, I meane in ſuche habite as portendeth all kinde of auſteritie, humility, and holineſſe outwardlie: as namelie, in their Surpleſſes, Copes, Tippets, forked Cappes, Miters, Hattes, Croſiers,

Crosiers, Hoods, Cowles, Tunicles, Sandals, Shirts of hayre, and a thousand other like player like garmentes? yea and doe they not teache that all holinesse consisteth in these ragges? Is not this to come in sheepes cloathing? But they will obiect, if thys bee so, why doe you weare some of these garmentes? I aunswere, wee haue some of them in deede, but that is vppon sufferaunce and permission onely, not vppon constrainte or necessitie as they dooe. Besides, ours is commaunded by a Christian Queene and therefore lawful, theirs by Antichriste, and therefore vnlawfull.

And for theyr doctrine, it is so erronious, so corrupte, so seditious, naye so blasphemous, and sacrilegious, that it woulde greeue a Christian manne to thinke of it: As Prayer for the dead, Iustification by good woorkes, Purgatorie, *Limbo Patrum*, Inherent Righteousnesse, Inuocation too Saincte, Transubstantiation, Adoration of Images, their seuen

counterfait Sacramentes, extreeme vnction, chriſtening of Belles, hallowing of churches and churchyardes, making of holy bread, holy water, Auricular confeſsion, ſhrift, penance, abſolution, maſſe, mattens, diriges, Ladie pſalters, tapers, candles, bedes cenſings, ringings, perfuminges, and legions of like trumperies, whiche the woorde of God knoweth not: of all which pointes of doctrine of theirs I will intreate in a booke by it ſelfe god willing very ſhortly, wherin ſhall appeare whether they or wee haue the truth. This is their goodlye doctrin which whether it come neerer to the word of God, or ours, let the world iudge. And yet notwithſtãding they ſet a fayre face on it, they ſtamp & ſtare, & they bear the world in hand, that theirs is the truth. For ſay they our doctrine ſtandeth vpon ſure pillers, antiquitie, vniuerſalitie, generalitie & the like. Our doctrine is proued by diſcent of Biſhops from time to time, by conſent of all natiõs & ſo forth, but your doctrin is new

and

and ſtart vp the laſt day, &c. But whether theirs or ours bee the newer it ſhall appeare in the diſcourſe following. Firſt we are able to proue that our doctrin is ancienter then theirs, ye as auncient as God himſelf whoſe truth it is. And firſt to begin with the diuine inſtitution in Paradice: wee reade that God the father gaue vnto Adā his word & cōmandemēt, to wit, Thou ſhalte not eate of the tree of knowlege of good & euil, ingrauing, & as it were imprinting, this worde & cōmandement in the hart of Adā, & in him, in all his poſteritie. By the which lawe, of conſcience men liued almoſt 2000. yeres without any other law or word written, being guided & directed by the holy ghoſt in al their actiós: the 2000. yeres being ended, & men waxing diſſolute licentious and wicked, the Lorde (as *Theophylactus* witneſſeth) diſdayning to ſpeake too them anye longer by his ſpirite, for that they became wicked, gaue them a Lawe, (for before they hadde no wrytten Lawe, God appearing too them

them I mean the fathers and Patryarches, in viſions in apparitions, in dreames, ſometime in the forme of angels, & waifaring men, ſomtime in one ſhape, ſometime in an other, according as their weakeneſſe coulde beare) written by the finger of God in two tables of ſtone, which is the x. commandements. Then Moſes at the commandement of God cõmitting to writing, the x. cõmandemẽts with his other fiue books, as he was taught and directed by the ſuggeſtion of the ſpirit of God, ruled the Iſraelits therby. The old teſtament being thus writ by the ſeruant of God Moſes, & his faithful prophets at the commandement of God, continued in force til the cõming of Chriſt, whiche was in effect 2000. yeeres after. Thẽ our ſauiour Ieſus Chriſt cõming in the fleſh, gaue in commandement to his Euangeliſts, Apoſtles, and prophets to write the new teſtamẽt, whiche thei, by the direction of gods ſpirit, did moſt happily perform. Theſe 2. teſtamonts now, the old & the new God be thãked, we haue Now let the

papists disproue this if they can, or if they haue any other gospel, let them bring it forth. They cannot deny but we haue the same word of god which God the father, our sauiour Christ, & the holy ghost haue giuē to ỹ world: & this being graūted, it must needes folow, that our doctrine is true, and theirs most false. Now let thē deriue their antichristiā doctrin lineally frō such antiquity, & truth as this, if they cā: but that thei shal neuer be able to do. For their doctrine hath bin lōger in patching, then Solomōs tēple was in building. Yea within these x or xij. hūdred yeeres, there was not a scrap of their pestiferous doctrin coyned: no the egg was not thē laid that hatched that poisoned Cocatrice. Then the truth of Gods word through the iniquity of time, beginning by little and little too suffer eclipse, at the last sprang vp such mountaines of heresies, & corruptiōs cast out of the bottomles pit, & as it were spewed out of the diuels mouth, that the trueth was altogether obscured.

Then

Then Antichriſt the pope ſprong vp challenging ſuperiority ouer all the face of the earth, and hee begun the Romiſh religion, & ſo euery one ſucceeding him put to ſomewhat yea euery Frier, Monk, Abbot, Prior, prouoſt, parſon, Vicar, Cardinall, and euen all in generall added to it, euery one a patch. So that the Papiſtes religion (if it may bee called a Religion) is nothing els then the ſhreddes, the peeces and patches, the droſſe & dregs of corruptible men: and ours the doctrine of the holy ghoſt. But althogh that it could not be proued that our doctrine is auncienter then theirs: yet the truth of the ſame dependeth not vpon the antiquity. For Chriſt ſaith in the Goſpel: *Ego ſum via, veritas, & vita.* I am the way, the trueth, and the life. He ſaith not, I am cuſtome, I am antiquity. And therefore I ſay *Antiquitas ſine veritate, & vetuſtas erroris.* Antiquity without truth, is the auncient of error. Cuſtome, nor antiquitye cannot make that true, whiche in the beginning

was

was falſe: neither can the nouelties, or newnes of anye thinge make that falſe, which of it ſelfe is true. Hereby it is manifeſt, that the papiſtes doctrine is a doctrine of noueltie (I had almoſt ſaide of diuilrye) and ours a doctrine of al auncientnes the auncienteſt: and yet would they carry away the truth wyth a coũterfeit ſhew of antiquity. And whereas alſo they depend ſo much vppon vniuerſality forſooth, God be thanked, their doctrine is not ſo vniuerſall, as they make fare of. For if the nũber of thẽ that haue receiued it be compared to the number of thẽ that haue not receyued it, they ſhall ſeeme not to be one for a thouſande, nay not one for ten thouſand. For all the Eaſt church neuer receyued hys doctrin, the Greeke church neuer admytted it. The greateſt parte of Italy, of Fraunce, of Flaunders, Ruſhia, Muſcouia, Denmarke, all England, Scotland, Ireland, and many other countries beſides, haue vtterly caſt off his Antichriſtian yoke, and vſurped gouernment

uernment. And therefore is not his doctrine ſo vniuerſal as he wold perſwade the world. But they will ſaye, who ſhal be iudge betwixt vs, I aunſwere, the word of God, according to this ſaying of our Sauiour Chriſte. *Verbum quod ego predicaui vobis iudicabit nouiſſimo die:* The woorde that I haue preached vnto you, ſhall iudge in the laſt day.

But to leaue their doctrine, and to come too their liues. It is obiected, they liue well, and are plentifuller in in good woorkes then we, therefore their doctrine and their faith is the trueth. I aunſwere there is a *Fallax* in this argument, & no neceſſary conſequution, for good works before the world is one thing, and good works before God is another. Thoſe which in the eies of the world ſeeme to be good woorkes, may be before God moſt filthie and abhominable: except they ſpring out of a liuely faith. For wythout Fayth it is vnpoſſible to pleaſe God, as Paule ſayeth. The Iewes, the Turkes, the Paganes, and

Infidels

Infidels doe good workes outwardly (as it ſhoulde ſeeme) but becauſe they are wythout Faith, they pleaſe not GOD. And euen ſuche are our Papyſtes good woorkes: if they may bee called *Bona opera*, Good works, and not rather *Ciuilia opera* Cyuill woorkes, or woorkes of office, whiche the Diuelles them ſelues maye doe. Beſides this, if they doe anye good workes, they are moſt deteſtable and lotheſome before GOD, becauſe they ſeeke too bee iuſtified and ſaued by them, yea too merite heauen, & to make God greatly indebted and beholden vnto them. And therfore I do conclude that the papiſts althogh they doe euer ſo many good woorkes outwardly, yet are they but hypocriticall, and no true good works indeed. They erre in the nature of good works alſo: for thoſe whereuppon the Lorde hath ſet hys ſeale and brande of curſe and malediction for euer, they call good workes: as namely, the building & erecting of Abbeies, nunneries, prio-

rics, monaſteries, and other religi-
ous houſes, guilding of Images, ere-
ting of Idols and ſtatuaries in chur-
ches: creeping and offering to croſ-
ſes, giuing of money to buy cuppes
chalices, copes, and other rich orna-
ments of the Church. Too beſtow
largely vpon bels, but ſpecially vpon
prieſts and clearks to ſing maſſe for
theyr ſoules, dyriges, trentalles, La-
dyes pſalters, ſuppreſſing of Gods
worde, ſlaying, murthering, and kyl-
ling of Gods Saintes for the mainte-
nance of their kingdome, & a thou-
ſand like, which they cal good works
which indeed are the workes of the
Diuel. But ſuch as the word of God
doeth commend vntoo vs for good
works, as namely, to viſit thoſe pare
in priſon, to cloth the naked, to feed
the hungry, too lodge the harbour-
leſſe, to relieue the pore & needy, to
to help poore orphanes widow and
fatherleſſe too their ryght, and ſuch
other good woorks, with them they
haue nothing to do, or if they haue,
they do them in ſuch ſort, and wyth

ſuch

ſuch a mind, and intention, that they are not to be called good woorks in reſpect of the ende as I haue ſhewed before. Thus we ſee right honorable & illuſtrious Lords, how they delude the world with their pretenſed ſhew of good woorks and doctrine: neyther whereof are agreeable too the word of God. For as for them, they haue not, nor will haue any thing in the church but mens traditions, humane inuentions, and vayne conſtitutions of corruptible men, formed and framed in the forge of their own deceiptfull brayns, wheras the Lord ſpeaking from heauen, ſaith, *Hic eſt filius meus dilectus, ipſum audite.* Thys is my welbeloued ſonne heare him, heare him. And in the Goſpell after Saint Mathew, our Sauiour Chriſt ſaith, In vayne do they worſhippe me, teaching the doctrines and tradytions of men. And yet for all this they will haue nothing in the church, but the vayne traditions of men, cleane contrary to the word of God. And as

for their adulterate liues, if any man waigh them in the ballaunce of impartiall iudgement, he shal find them worse then the Sodomites, how soeuer they blanch them and set a gloss vpon them, to bleare the eyes of the world withal. And no maruaile that they lyue most vilely. For when they haue done, they haue a tricke of Legerdymayne to absolue them selues *à culpa & pœna*, that is, from the faulte be it neuer so haynous, and from the punishment due for the fault. Al whiche abuses because I haue laid them down more at large in the further processe of thys booke, I wyll referre your honors to the same.

And now (my very good Lords) to bende my style towards your Honours. What shall I say? May it not be woondred at, with what face I haue presumed too dedicate thys woorke too your Honourable Lordshippes rather then to many others? Truely it may so. But there are foure causes that perswaded me thereto.

Tyrst, the vnfaigned loue, and vn-doubted good wyll which I beare to all that honourable house and pro-geny to whom I am more bounden then to all the noble men vpon the face of the earth. Secondly, the sin-gular zeale which your honors beare in sacred breastes to the woorde of God, and true religion, which to be vndoubtedly true, I haue proued by infallible experience, and not onely I, but many others to their singular comfort. Thirdly, for the incompa-rable affability, wisedome, and sobri-etie for the inestimable treasure of knowledge and discretion of muny-ficencie, bountifulnesse, and briefly, for all vertues in generall, which are most splendent in your sacred brests, wherethrough not onely your Ho-nours are beloued of all and some from the heart, but also greate hope is there conceiued of your Lordships that in time to come, your Honours will be come (as you be no lesse) great furtherers & mainteiners of the Go-

ſpell of Ieſus Chriſt, and great ſtaye vnto our whole common wealth. Fourthly, and laſtly, that I myght, if not recompence thoſe ſingular benefits which I haue receiued at your handes (moſt renowmed Earle) yet ſhewe my ſelfe thankfull to your honor for the ſame, proteſting before the Lord, that albeit I bee neither able to diſcern, nor yet to reward the leaſt of your honors benefits beſtowed vpon me, yet in demonſtration of my thankefull hearte for the ſame I haue vowed & decreed with my ſelfe to ſound your worthie prayſes ouer all *Europe* through the golden trump of fame, as well in written volumes, as otherwiſe by ſpeeche too your immortal prayſe and commendations. And truly I am bounden ſo to doe: for what rewards, giftes, exhibition, and maintenance haue I receiued of your honor, farre beyond either my deſert, or expectatiõ? Inſomuch that I dare proteſt before God, I neuer preſented my ſelfe before your honor

nor

nor but I went away greatly comforted: All which being able to recite then to requite, I muſt intreate the Lorde to reward your honor at that day.

And nowe (moſt honourable Lordes) to draw to an end: as I haue with ſome paines, charges and ſtudie contriued this little booke, and Dedicate the ſame to your magnificall Lordſhips, ſo I moſt humbly beſeech your honors (according to your wõted affabilitie, accuſtomed goodnes, and clemencie) too receiue the ſame into your fauorable protection: and not onelie to receiue it into your fauour & protection, but alſo to gard & protect both it and the author, defending both the one and the other, againſt al open force of mortall aduerſaries and alſo ſecrete ſtinginge of poyſoned Tongues, too whome all good thinges are hadde in contempt, reproch, and diſdayne: And I ſhall daylie praye too God for your Honours long to continue

in health of bodie and soule with increase of muche honor, rewarde of laudable vertue, and eternall felicitie in the heauens by Iesus Christe. Amen.

*Your honors most humble, and faithfull to command,*

*Phillip Stubbes.*

# The Theater of the

Popes monarchy, wherein is deſcribed as wel the vncleane liues of that wicked generation, as alſo their Antichriſtian gouernment, and vſurped kingdome: togeather with their horrible ſuperſtition, and blaſphemous religion, as it is nowe vſed at this preſent, where Antichriſt the Pope and his members doe beare rule.

*The Speakers.* Philemon and Stuperius.

Philemon.

MY friende (Stuperius) ſeeing it hath pleaſed God that we be heare mette togeather at thys preſent ſo conueniẽtly: let vs ſpend the tyme in ſome ſuche godly talke, and communication, as both maye

tend to the glory of God (for to that end chiefly was man ordeined:) and also to the mutual edification one of another: knowing that at the day of iudgement we must reder accounts, not only for al our thoughts, words, and deeds (whether they be good or bad) but also for euery least moment of time that hath been lent vs in thys life, how we haue spent and bestowed the same.

VVhy manne was created.

What accoſits wee must render at the day of iudgement.

Stu. I am very glad (brother Philemon) to heare you so well affected. And with all my hearte, I will obeye your good aduertisement and godly request: assuring you, that I reioyce not a lyttle of such a good companion. For indeede (as you say) all our speeches ought to tende to the glory of GOD. And therefore when we speake, wee ought to followe the commaundement of the Apostle, who sayeth. *Si quis loquitur, vt sermo Dei loquatur.* That is, If any mā speake, let him speake as the word of God teacheth him. Again, we haue an other commandement geuen vs by God himselfe in the 5ipt of Deuteronomie namely,

All our speeches ought to bee to Gods glory.

namely that we talke and commune of the worde of God, when wee rise vp in the morning, when we are at our meat, when wee lay vs downe to sleepe, when wee walke abroade by the waye, when we are at home in our houses, or whatsoeuer wee doe els, all our communication ought to be of God, and of his wonderous workes. And the Apostle in another place willeth vs that our communication be such, as may giue grace to the hearers, and not offence to anye. But now adayes the cleane contrarye is euerye where practysed. For if anye man talke of the woorde of GOD neuer so lyttle a whyle, doeth it not *mouere nauseam* as it were, that is, seemeth it not lothesome, when in the meane tyme too talke of bawdrye, of filthinesse and vncleanenesse, a whole houre, a whole daye together, yea all their liues thorow seemeth a recreation (as they cal it) and an exercyse most pleasant. But if they would remember what our sauiour Christ saith in the gospel of S. Mathew 12. chap. I think they would take heede what they said. *De omni verbo otioso homines*

VVe ought alway to talke of the woorde of God.

Filthy talke counted a recreation.

*Mat.* 12.

*mines reddituri ſunt rationem nouiſſimo die.* That is: Men ſhal giue account of euery ydle word at the day of iudgement. Againe hee telleth them that *Ex ſermonibus ſuis iuſtificabũtur, & ex ſermonibus ſuis condemnabuntur.* Of their wordes they ſhall be iuſtified, and of their words, they ſhalbe cõdemned. If they woulde bee mindeful of this, I doubt not, but they wold leaue off to interlace their ſpeeches as they doe wyth bawdry, ſcurrilitie, wantonneſſe, & blaſphemy, with ſwearing, curſing, and banning, rather reſembling heerein the infernall furies then ſober wyſe Chriſtians.

A caueat for vncleane talkers.

Phile. You haue ſaide well. And therefore the Apoſtle Iames biddeth vs, if we be merry, to ſing Pſalmes, & if we be ſadde or ſorrowfull to pray: by whiche rule of the Apoſtle is forbid and condemned all filthye talke or communication contrary to the word of God, all vncleane woordes, wanton ſongues, laſciuious ſonettes, bawdye ballades, and all other prophane talke whatſoeuer. For where-

All filthy talke condemned.

fore

fore did the maiestie of GOD giue vnto manne the vse of the tongue aboue all other creatures, but to this ende? namely, that he might glorifie his Creator therewith, and edifie his Christian brethren? And therfore that wee may discharge our dueties, as well in the one as in the other, let vs descende intoo some particular poynts, which we may handle to the glory of God, and our mutuall edification.

VVhy God gaue man the vse of the tongue.

Stupe. I am wel contented, proceed in Gods name, and demaund what you will.

Phile. I pray you how many churches are there generally?

Stupe. To speake generally there be two Churches, to wit, the Church of God, & the Church of the Diuel: the beloued spouse of Christ, & the whoorish synagogue of Sathan, the Electe, and the Reprobate, the vessels of saluation, & the vessels of damnation.

Two Churches.

Philem. Howe many folde is the Church of God?

Stupe. Two fold, militant, and tri-

umphant. Militant is that, which beyng dispersed euery where vppon the face of the earth, fighteth and warreth dayly against the Diuell, the world & the flesh. And Triumphant is that, which beeing deliuered out of this life, resteth in eternall glory. Both which Churches Militant & Triumphant, as they be mẽbers of one misticall body (Christe Iesus) so that they after the dissolution of this life, bee vnited together as members of the same body, christ Iesus being their head. And albeit that they be distinct in tyme and place onely, yet make they both, but one true Church of God, as many members make but one perfect body.

Militant churche what it is.

Churche triumphãt what it is.

Churche tryumphant and militant all one.

Phile. Howe manye folde is the Church malignant?

Stupe. Two fold, the wicked & reprobate, which liue here militant vppon the earth, & the wicked reprobats which are departed hence, which last may bee called the Church infernall.

Phile. Why cal you it militant?

Stupe. Because it fighteth & warreth against God, against Christ Iesus his worde, against his glorye and sacred

trueth

trueth in al things, yea, and agaynſt all godlineſſe and vertue in general.

Phile. Why cal you it the Church infernal?

Stupe. Becauſe it beeing diſſolued, liueth in eternal paines, ſuffering (in the iuſtice of God,) the puniſhment of euerlaſting damnation. And euē as the mylitant & triumphant Church of God, doe make but one body: ſo theſe Churches of the diuel, both which do liue here, & whi. are departed hēce do make but one bodie alſo, the Diuel being the head thereof.

Philemon. What doe you call the Church of God?

Stupe. I cal the Church of God, the vniuerſal number, & ſociety of al Chriſtian people, diſpearſed throughout the whole worlde agreeing together in one trueth, one faith, and one hope of eternal life by Jeſus Chriſt. What the true church of God is.

Phile. What be the marks and tokens wherby this church is knowen, and diſcerned from the Church malignant, and ſinagogue of ſathan?

Stu. They bee many, but eſpecially theſe. The true preaching of the worde

The infallible markes of the true Church.

of God, the due administration of the sacramentes, the execution of Ecclesiasticall discipline according to the prescript rule of Gods woorde, and the like. So that where thou seest these things duely & truely practised, know thou that there is the vndoubted church of God. Upon the other side where thou seest all these things neglected (as it is in the papacie) nay cleane impugned, knowe thou, that there is not so muche as the face of the true visible Church of God but the counterfeit church of Sathan where the Diuel maketh his continual residence.

Phile. Seeing that the Lorde hath his Churche his beloued spouse, and chosen congregation in this worlde, whō hath he constituted the supreme head, and gouernour of the same.

Stupe. Christ Jesus whose the bodie is, muste needes bee the heade of the Churche, according to the saying of the Apostle. I will that you knowe that Christ is the heade of euery manne. Agayne, God hath made al things subiect vnder his feete, and hath appointed him ouer al things to be head ouer ỹ church.

1. *Cor.* 11.3.

*Ephe.* 1.22.

In

In another place he saith: But let vs fo- Ephe.4.15.
lowe the truth in loue, and in all things
grow vp in him, which is the head, that
is Christ. And to the Collossians he saith
plainly thus: And hee (meaning Christ) Colos.1.18.
is the head of the bodie of the Churche.
Againe in the second chapter following Colos.2.10.
he sayth: And yee are complete in him,
which is the hear of all principalitie and
power. And further in the booke of Sa- 2.Sam.22.44
muel he saith: Thou hast deliuered mee
from the contentions of my people, thou
hast preserued me to bee head ouer nati-
ons, &c. By all which places (besides in-
finite the like, which, fearing least I
might seeme tedious, I omit) it appea-
reth that Christ Iesus onely is the sole,
true, & only head of his body the church,
and not anye other power or principali-
tie vpō earth whatsoeuer. And although
that Christ bee the onelie vniuersall &
peremptorie head of his Church, yet my
meaning is not to denie Christian Prin-
ces that lawefull power and authoritie
which ỳ word of god doth alow thē: that
is to be the chiefe heads ouer euery seue-
rall Church or congregation, and ouer

Christ the onlie head of his body the church,

Howe princes are heads ouer the church of God.

euery particular person and member of the same, within theyr kingdomes and dominions as his Lieuetenaunts, and Uicegerents vnder hym, to rule and gouerne the people of God by the rule and scepter of his worde.

Phile. But I haue harde that no christian prince can be head ouer the Church of God, but the pope onlie, what is your opinion in that?

Stupe. In deede the Pope (I will not denie) is Supreame head ouer the vniuersall Church vpon the earth: but of what vniuersall Church? Of the Catholike or vniuersal church of Satã (according to my former diuisiõ). Of this malignant church I confes he is the only Supreme head. But ouer the church of God, the Spouse of Christe Jesus, hee is so farre from beeing head, that hee is not so much as a perfect member of the same: For proofe whereof, doe marke but thys one reason: he that impugneth the worde of God, and the doctrine of Christ Jesus wittyngly and willyngly is no true member of Christe Jesus. But the Pope (as the worlde beareth wit-

The pope head ouer þ churche of Satan.

The pope no head ouer the church of god, nor any member of the same.

nesse) in all his Actes, Dooinges, and Proceedynges generally, impugnethe the woorde of GOD both wittinglye and willingly, *ergo*, neither hee nor any of hys Adherents are the true members of the mysticall bodie of Christe Jesus.

And notwythstandinge, that hee is conuinced both by the worde of GOD, the testimonie of his owne conscience, & the common verdict of all the woorlde, that he is so farre frõ being the supreme heade ouer the Uniuersall Churche of Christe vppon the earth, that hee is not any true member thereof, yet hee beareth (or woulde beare) the worlde in hande, that hee is the onely Supreame head ouer the Churche of GOD, that Christe Jesus hath made and constitute hym his Vicare, and Lieuetenaunt generall, to rule and reigne according too hys owne corrupt humour. But howe falsly hee arrogateth this superioritye to hymselfe, euery manne (except wilfullie blynde) maye perceyue. For is not the Church of GOD, the wyfe and Spouse of Christe Jesus? Than howe

The pope impudent.

The pope deludeth the worlde.

The Pope a verlet.

howe dareth he challenge to be head ouer another mans wife? Is he not a verlet, that will require it? and is not the wife a harlot that will permit it? And is not that a monstrous bodye, whiche hath moe heads then one? Therefore to conclude, Christ Iesus is the only Supreme head of the Churche, and not the Pope. The Pope hath his Churche (to wit the maliguant church, & Sinagogue of Satan) whereouer he is head. And as for the Church of God, hee may let it alone, for he hath no part, nor fellowship therein, except hee repent, and conuert in time.

Christ Iesus, & not toe pope is head ouer his church.

Phile. Who was the first of those lustie bruites, that challendged this Supremacie before all others?

Stupe. It is saide that Iohn Patriarch of Constantinople, beganne to take vpon him to bee called the supreme head, or vniuersall Bishop ouer all christendome. Then Bonifacius the thirde Bishop of Rome, seeing, that to bee called head ouer all the worlde was a glorious ticle, obteined of Phocas the Emperour to be called head ouer al the world.

Who challenged the name of vniuersal Bishop first.

in the yeere of our Lord. 680. And thus was the egge laid, that hatched this Cokatrice, with all his filthie pewling brood. The pope hatched of a Cocatrices egge.

Phile. There hath bin & is great controuersie amongst many concerning the Pope, of whom yet hitherto, I could neuer heare a perfect description. I pray you therefore what is the Pope?

Stupe. Are you such a simple foole that you knowe not what the Pope is? Hee is a manne as others are, but in all kinde of mischiefe farre surpassing any: who, by blood, murder, Simonie, monie, and a thousand such like indirect means vsurpeth the Sea of Rome, where hee sitteth as Bishop generall, and head ouer all the worlde, euen as Lucifer and and Beelzebub doe in the kingdome of hell. But if you will haue a plainer description of him, hee is a blasphemer, a sacrileger, an impostor, a seducer of the people, a false prophet, an Apostatae, a teacher of lyes and fables, a father of superstition, and idolatrie, an enemie to Christ Iesus, and his word, a cruel Tar- What the pope is.

The pope set foorth in his colours.

tarian

tarian in sheadding of innocent blood, a homicide or murtherer, a sower of sedition and dissention among Christian Princes, a perturber of ỹ whole world, And to be short, euen Antichrist himself, the sonne of perdition, and first borne of Satan, whom Christ Jesus shal destroy with the breath of his mouth.

The pope Antichriste.

Phile. This is an odde felow in deede, wherefore doth hee call himselfe by the name of pope?

Stupe. Because hee would bee thought too bee some great and wonderfull thing, and to be had in admiration among all men. For whereas the Latine woorde (*Papa*) in Englishe (Pope) was at the first a name common too all good Bishops, and fathers throughout the worlde, he like a greedie ambitious gripe, challengeth that name properly to himselfe. And why? Forsooth because he may seeme the graundcaptain ouer all the worlde. And therefore hee greatly deliteth to be called *Papa*, that is Pope, or holy father, as it were *pater patrũ*, the father of all fathers, & head of all people. But some think (& not vnlikely) that this word *papa* Pope, com-

*Papa* a commõ name to all B. & fathers in old time.

Why the pope is called *Papa*.

Whereof *papa* commeth.

meth of this interiection *papæ*, which is a word of great wonder, & admiration, for when wee heare anye straunge & vnquoth thing that greatly amaseth vs, we crie out in admiracõ of the same (*papè*) oh Iesus, oh good Lord, what a wonder is this? So that by arrogating this name to himself he would beare the world in hande that hee is some straunge thing, and as it were some diuine power sent downe from the heauens.

Phi. Proceed further I pray you to declare vnto me the glorious estate, the princely power, the large dominions, the infinite riches, the magnificēt titles, & dignity of this monster, and worlds wōder the pope, as he wil bee called, for they say, ꝑ in these things, as in al things els he passeth al others

Stupe. There was neuer any earthly power, neither Emperor, king, prince, duke, Lord, nor any other Potentate, no not Alexāder ꝑ great cōqueror of al ꝑ world, Hanniball, Cateline, Hector, nor any other that heerein might compare with this gresie prelate: And no maruayle. For whereas their power extended no further than from Easte

No power vpon earth comparable to the pope.

to Weſt, from North to South, and frō one end of the earth to another: his power (or els the beaſt lyeth) reacheth not onely ouer all the face of the earth, and from one ende of the worlde to another, but alſo from the earth too heauen (yea heauen is his owne good, to beſtowe on whom he wil at his pleaſure,) from heauen to hel, frō hel to purgatorie, a place which neither God nor the diuel euer knew, nor yet once hard of, tyl the pope who knoweth all ſecretes founde it out.

The wonderfull power of the pope.

Now is it any maruaile though his power bee greater then all others vpon earth, wheras he hath ſuch abſolute power and authoritie in heauen that the Angels are at his becke, in hell that the Diuels tremble and quake at his check, and in Purgatorie that the poore ſoules hoyling in heate, looke for releaſe at his handes, and feare his Maieſtie a greate deale more, than the glorious Maieſtie of GOD: Theſe thynges howe abſurde ſoeuer they be, hee bluſheth not to publiſh in bookes and pamphlets to the viewe of the worlde.

The Pope greatly feared in purgatorie.

Phile.

Phile. What armes giues thys mightie Monarch, for seeing that his power is so great, it must needes bee, that his armes are riche, and suche as may set foorth the glory and magnificence of his Papall estate?

Stupe. I am very vnskilfull in blasing of armes, for I was neuer herauld in all my life: but yet I will tel you the best that I can. The Pope giueth the twoo crosse keyes, which hee calleth (falsly) Saint Peters keies. These keyes hee blaseth very richly in golde and siluer Scutchins, thereby the rather to perswade the worlde, that neither Emperour, Kyng, Queene, high nor lowe, riche, nor poore, can entet into the kingdome of heauen without the graunt of hys pasporte, & commission, & except hee open, and vnlocke the gates. By force of these keies he perswadeth the worlde that it lyeth in his power to open heauen gates to whome hee will, and too shutte them against whome hee will, to sende to heauen whom hee pleaseth, and to throwe downe to hell againe whom he thinketh good.

The Popes armes which he giueth.

None can enter into heauen without the Popes pasport.

The force of the Popes keies.

This is a worthie knight Marshall, I trowe, and such a fellow as is too bee feared. Is it anye maruell thoughe kynges and Princes, high and lowe, rich and poore, euen all in generall haue trembled at the very name of ỳ Pope? Thus playeth hee both the Iugler in castinge mystes before mennes eyes, the rather to deceiue them wyth hys Diuelish deceptions, and illusions: and also the false Traitour to GOD in stealing away the hearts of the people from the Lord.

The pope plaieth the iugler and the traitor togethe.

Phile. Howe came he by these pretensed counterfait keies, can you tell?

Stupe. I will tell you. As hee commeth by all thinges els, that is, by vsurpation, by false wresting, and wryething of Scriptures, and a thousande such like indirect meanes, which he hath coyned in the forge of his owne braine. And the better to bring hys purpose about, he pleadeth to haue receiued them from Saint Peter, who (as he falsly alleadgeth) was Pope of Rome before him. But least action hee commen-

How the pope commeth by al things.

fen against him, his Plee proued naught, and him selfe a liar, it behoueth him first of all, to proue whether Peter was euer at Rome, which is doubted of many: nay clearely proued by as learned and famous menne as haue writte in all tongues, that hee was neuer at Rome, muche lesse Bishoppe or Pope there. And hauing prooued that hee was there (which hee can hardly doe) it standeth hym then in hand to prooue that he was Pope there, whiche neither hee, nor all the worlde too helpe hym with besides, shall neuer bee able too doe. Then hauing prooued that hee was there, and that hee was Pope there also, yet helpeth it him not, excepte hee can proue that Peter gaue it him eyther by wyll, Deede of gyfte, Feaffmente, or some other lawefull graunte, whereby hee maie wyth good conscience inioye that, whiche both Christe Jesus, the blessed Apostle Saint Peter, and all the reste of the Apostles in generall did alwayes refuse. Or yf that hee canne not dooe thys, lette hym then shewe vs by

Doubted Whether Peter wer euer at Rome.

Peter neuer pope of Rome

The Pope put to his shifts.

what other hidden meanes it may come vnto him, whether by lineal discent, by hereditarie possession, or by what other conueiance. And hauing proued al this, yet helpeth it him nothing at all vnlesse hee canne proove that Peter had suche large power and authoritie as hee pretendeth by these keies. These thynges if eyther hee or anye of his whelpes can proove vnto mee, than wyll I say more vnto them: in the meane time I rest perswaded that hee is so farre from hauing any power in or ouer the Churche of God vppon earth by reason of these keyes, or any thing els, that hee is not so muche as a member of the same. But notwythstandinge I confesse that Peter receyued the Spirituall Keyes of the kingdome of heauen, that is, the power of bindyng, and loosing of sins, togeather with the power and gyfte of expoundinge, interpretynge, and explaning of the holy Scriptures to the people. And not onely did Peter receiue these keyes, but also all the reste of the Apostles wythe hym, and in them,

The Popes whelpes.

The no pope mẽber of the church of god.

The spiritual keies of the kingdome of heauen.

them, all other faithfull Preachers, Pastours, Doctours, and Ministers of the Gospell as effectually, as fully, and as amplie as the Apostles themselues.

Phile. What is meant by these keies?

Stupe. A key (yee knowe) is an instrument that men vse, to open, and to shut withall. Therefore is this Metaphor borrowed thereof: by which keyes is meant *potestas soluendi, & ligandi*, the power of bynding and loosing: as I tolde you before in the Page precedent.

VVhat is ment by the keies.

Phile. How is binding, & loocing perfourmed?

Stupe. By preaching of the lawe, and the Gospel, as for example. When the lawe is preached, and the fearefull threates, and comminations therof thundred forth against any impenitent sinner, then may hee bee saide to be bounden, and his sinnes to bee retained. And when the glad tidings of the Gospel is preached too the penitent, and contrite sinner, then may he be saide to be loosed and his sinnes to be remitted,

How binding and loosing is perfourmed.

Again, when any one ariſeth againſt the Maieſtie of GOD, and rebelleth againſt his lawes and commaundements without eyther remorſe of conſcience, feare of God, intention of amendement, or repentaunce at all, this man is bounden, and his ſinnes retayned. But vpon the other ſide, if hee ſinne of frailtie, and afterwarde truelie repenteth, amendeth, and turneth too the Lorde wythall hys hearte, wyth an intention neuer to committe the ſame offence againe, and conſtantly beleeuing in Jeſus Chriſte truſting too bee ſaued and pardoned by his death, then is hee looſed, and hys ſinnes cleerely put away and remitted. In this ſorte, and in this caſe hath euerie faithfull Paſtour and Preacher of the Goſpell, full, abſolute, and plenarie power too binde the impenitent ſinner, that is, to pronounce hym by the warraunt of Gods worde, to be bound, and to looſe him agayne, that is, to pronounce hym by the woorde of God too bee looſed when hee repenteth, and turneth to the Lorde with all his hearte, as I haue ſaide.

Howe wee are ſaide to bee bound and looſed.

Howe the Miniſters of the goſpel haue power to remit ſinne.

Thus

Thus ye see the power of the keies, that is, of bynding, and loosing, is restrayned within the Pale and wall of Gods woorde, and not in suche a lauish maner, and raunging sorte as pleaseth *Magister noster*, our greate Master the Pope too determine. For if it were true, or coulde bee prooued, that the Pope hadde this Plenarie power, too bynde and loose whome hee would wythout the warraunt of the woorde of GOD, then woulde I not blame them yf all the woorlde wente after him, and not onely worshypped hym as a manne, but as a GOD vppon earthe. Is it any marualle though hee hath withe thys Sweete Bayte, and venemous Hooke, drawen vntoo hym selfe the moste Kingdomes and Nations of the woorlde? But nowe (GOD bee thanked) they beeing better instructed in the woorde of GOD, and seeynge hys horrible Blasphemie, Superstition, Idolatrie, and euen Diuelrie it selfe, haue the most of them made Defection, and shrunke from hym.

Binding and loosing restrained within the compasse of Gods worde.

The popes venemous hooke and poysoned bayte.

Any

The moſt part of the popes kingdomes are falne frō him.

And dayly doe they fall from his Antichriſtian kingdom, and the Lord graunt that more and more may fall from hym euery day and houre, tyll there be none left with hym, that God may be glorified and they eternally ſaued in the daye of the Lord Ieſus.

Phile. Mee thinke that menne might eaſily ſpie out his doings being ſo deteſtable as they bee, and hauing ſpied them out, myght then eſchewe them, might they not?

Stupe. Yes: And God bee prayſed, ſo they doe dayly, Englande hathe ſpied out his knaueries: and therefore hath ſpewed hym out. Scotlande hath done the like. Fraunce hath abandoned hym. Germanie hath vtterly forſaken hym: Yea, and part of his owne countrie of Italie ſeeing hys abhominations, haue and doe dayly fall from hym, with infinite other places, Countries, and Nations, which for breuities ſake I omit.

Kingdomes falne from the Pope.

Phil. It cānot otherwiſe be, but hauing the woorde of God amongeſt them, they muſt needes finde out his kna-

knaueries being ſo groſſe, that a man with halfe an eye (as they vſe to ſay) may eaſily perceiue them.

Stupe. You ſaye the trueth. But if the woꝛde of God ſhoulde once bee ſet aboꝛoch, and come to light, then (he knoweth it verye well) his kingdome of ignoraunce, and darkneſſe woulde ſoone decay and come to naught. And therefoꝛe to the end that he may the better maynteine his kingdome of ignoꝛaunce, hee clappeth vppe the Byble, foꝛbidding all men whatſoeuer to reade it, oꝛ once to looke one woꝛde vpon it, and that vppon payne of damnation: ſaying further that none ought to looke vpon it, but he and his rabbynes, oꝛ ſuch others as he ſhal licenſe and authoꝛize therto by his bulles of diſpenſation. This is cleane contrary to the doctrine of our ſauiour Chriſt, who biddeth vs ſearche the Scriptures ſaying, *Scrutamini Scripturas ea ſunt enim qui teſtificantur de me.* Whiche is, Searche the ſcriptures, for thoſe are they that beare witneſſe of me. In an other place, he ſaith, *Scrutamini ſcripturas, in eis enim ſperatis vitam eternam*

Gods woꝛde the ouerthroꝛw of the Popes kingdome.

The Pope foꝛbiddeth the reading of the Scriptures.

The Popes doctrine contrary to Chriſtes.

Al men ought to search the Scriptures.

*habere*. That is, search the scriptures, for in them you hope to haue eternal life. This is contrary to the example of the Birreans in the Actes of the Apostles, who searched the scriptures dayly to see whether the things preached by the Apostles were true, or not. Nowe whether it bee better to obeye Christe who commandeth vs to search the scriptures or the Pope, who forbiddeth vs the sight of them, iudge you. And to the ende that he may bee sure to keepe the worlde *in Cymmerijs tenebris*, in palpable darknesse, & grosse ignorauuce stil, (for ignorance he calleth the mother of deuotion, whereas indeede it may well bee called the mother of damnatiō) he not only locketh vp the byble vnder strong lockes, & keyes, but also turneth it into a straunge tongue, contrary to the doctrine both of our sauiour Christe his blessed Apostle Paul, who commandeth that al thinges be done in the Church to edification, & in a knowen tongue: & also to the example of the Primitiue and Apostolicall Church, who euer vsed to haue the bible, and other diuine bookes, in the mother tongue,

Birreans their notable example.

Ignoraunce the mother of damnation not of deuotion.

Bible locked vp and in a strange toung.

*1. Cor. 14.*

tongue, which they vnderstoode. And as though this restraint were not hadde ynough, he giueth in charge that no man be so bolde as, to interprete or expounde the scriptures, otherwise then hee shall think meet in his commentaries, gloses, and paraphrases. Thus he woulde bee thought too haue all knowledge in his breast (for so som of his Sorbonists haue writtē of him, that *in scrinio pectoris Papæ cōditur omnis scientia*, that is, In the chest of the popes breast, lieth hid all knowledge whatsoeuer) & to be onely wise, & al the world besides to be blind as beetles, & to see, or know nothing. Vnder which gay pretēce of wisedom & knowledge, whatsoeuer he decreeth must stād for an infallible & an vndoubted truth: no man must ask any questiō of it, but whatsoeuer he cōmandeth be it right or wrōg, truth or falshood, it must be obeied forthwith vpon payn of damnation. And why not? for whatsoeuer he speaketh, yea although he but meme it, it is truth forsooth, & so must al mē take it: for he is the onely felow vpon ỹ earth that cannot erre, neither in life, nor doctrine, no more thā the diuel himself. Philo.

Scripture to be no otherwise interpreted, then pleaseth the Pope.

The pope would be thought onely wise.

Nether the Pope nor his Father the Diuell canne erre.

Phile. Euery man may count him but an Asse in so deeming of himself, for the holy Ghost teacheth vs, that *Omnis homo mendax, solus Deus verax*, that is: Euery man is a lier, and God onely is true. Therefore if hee bee a man (but I rather think him a Diuel incarnate) he must needes erre: For *hominis est errare, labi, & decipi*. It is naturally giuen to euery man to erre, to fall away, & to be deceiued. But notwithstanding they holde (as I heare say) that he is not a plaine or naked man as other men be, but a diuine creature, deified with the Godhead, and euen as it were a God hym selfe, and therefore cannot erre. But Peter of whom he so much braggeth, & whose successor he boasteth himselfe to be, when the Lord had taken hys grace from him for a time, denied his maister, not once, nor twise, but iii. times. Christe called him an other time *bar Satana* the sonne of the diuell, saying come after mee sathan, thou sauorest not those thyngs whiche are of GOD, but of men. By all which

The Pope a deyfied creature and no man.

Peter denied hys Mayster thrise.

which reaſons (with infinite the lyke which might be alleadged, if eyther tyme would permit me, or the neceſſitie of the cauſe required the ſame) it manifeſtly appeareth, that the pope not only doth erre ſimply both in life and doctrine, but alſo erreth moſt groſſely, and moſte ſhamefully in al thinges.

The Pope erreth in all things.

Stupe. Nay, but he hath prouided a cooling card for them that ſhal ſo iudge of him. For, be his doings, his whole life, & doctrine neuer ſo deteſtable, yet maye none be ſo bolde, as to iudge of thē. And his reaſon (or cooling card) is this. *Qui omnium viuentium index conſtitutus eſt, a nemine eſt iudicandus*, that is, He who is appointed to bee the iudge of all men, ought to bee iudged of none. No although hee maw infinite millions of men, and women to hell, by his wycked example of life, yet may no manne iudge of hym for it. Thus raigneth hee vpon earth as one, neither fearing God, nor yet reuerencing man. And why not? For this is a maxime in his law, *Sic volo, ſic iubeo, ſic mando, eſt ratio præclara, volun-*

The Popes cooling carde.

No man may iudge of the Pope.

A maxime in the Popes lawe.

*voluntas*, that is, so I will, so I bidde, and so I commaunde, my will is the ballaunce of equitie, and the square rule of iustice.

Phi. If his wil stand for law as in truth it doth, then must he neads be of a woonderfull power, and might, yea euen as a God in compariſon of other menne, is hee not taken so to be?

Stupe. Yes truly. And not without great cause, for as they say, he is of such a wonderfull power, that of wrong he can make righte, of fallehood truth, of iniustice, iustice, of lighte, darkeneſſe, of darknes light, and when his holineſſe is pleased he can make the swanne blacke, and the crowe white. Hee can also diuorce those whom the lawe of God hath ioyned togeather, and againe whom the law of God hath diuorced, he can ioyne together. He can dispēce either with the law of God, or of man, breaking, allowing, or disalowing what pleaseth his humor. Subiects he cā discharge frō their allegeance to their ꝓince. He also licenseth, & dispenseth w al kind of theeuery, robbery,

The greate power of our Maiſter Pope.

The Pope muſt haue a

robbery, whordom murther, mãslaughter, or els what abhomination soeuer, so that his share may be therin, which you may be sure is not the smallest parte.

share in euery thing.

Phile. This fellow seemeth rather a monster in nature then a man, that thus dareth peruerte all thinges to serue his own turne.

Stupe. If you knew al, you would say so. For he taketh into his handes the whole power, and state of Cæsar, & therfore writeth he himselfe heire apparant to the Empire. And to this purpose hee hath perswaded emperors, kings, & princes that he may & ought so to do *iure diuino*, that is, by force of gods law, whiche seemeth most monstrous. Wherin if any do resist him, then putteth he them in feare, & threatneth thẽ with his absolute power in heauen, earth & hel, & with excõmunication, & other his flashing thunderbolts of cõmination. Yea to this passe hath he brought it, þ neither Emperour, king, nor Prince is lawfully crowned, which is not crowned by him: & as though his holy hands were too good to set the crown vpõ their heads, he crowneth thẽ for

The Pope heire apparent to the Emperour.

The Popes fray bugge.

The Pope crowneth emperours with his feete.

(for the most part) with hys toes, they laying their heades downe vppon the grounde. Hee also maketh and putteth downe Emperours, kinges and princes at his pleasure. So that if any one displease his holinesse, he is by and by throwen downe as low as hell, deposed from his regal dignitie, his crowne plucked of his head, and scepter out of his hands, excommunicate, and an other put in hys place. And thē if it fortune that this king so deposed doe rise in armes to defende his people, his countrie, and his owne righe, then rayseth he vp other kings, & Princes against hym: So that were he otherwise neuer so mightie of hymself, yet shall hee not bee able to preuayle against them all. Upon the other side, if he referre his cause to a general Counsel to be decyded there, it booteth not. For there is no Councell that can be gathered without his consent, and allowance of the same. Neyther maye they determine, or decree any thing but what shall sound pleasant in hys eares. And then the finall end of all is, and the next waye for the kinges and Princes deposed, to come

The Pope deposeth kynges and Emperors when hee lyst.

No generall counsell can be gathered with out the Pope.

The next way for kinges to

come by their dignities again, to submit themselues, bodies, landes, goodes, people, countrey, life and all into the Popes handes, to aske forgiuenesse, and falling downe vpon their knees, to prostrate themselues, and kisse his feete in hope of grace. This done, then peraduenture if he wil giue money ynough he shall bee restored to his kyngdome agayne. But yet if an other wyll gyue more then hee for it, hee goeth wythout it too, my lyfe for youres. And notwythstandyng all thys submyssion, if they please him not well, hee wyll not sticke to treade and trample vppon them, lyke dogges. As wee reade of a certayne Emperour, whose neck the Pope proudly stampt vpon as though he had bin a beast. There was also another pope, who vsed to make kings & Emperours his blocks to stand vpon, when he mounted vpon his horse. Some kings must hold his styrrops, other some (on either syde one at the least) must lead his horse by the bridle thorow thicke and thinne. And thus maketh hee all men, both Emperours, kings & princes euen all in generall subiecte vnto

come by theyr owne at the popes hands.

Marke the cõscyence of this fellow.

The proude Pope stampte vpon the neck of a good Emperour lyke a dogge.

Kynges made footstooles to the pope.

Kings holding the popes styrrops.

him, in the meane time he himselfe beeyng subiect to none. And yet notwithstanding, there is nowe, neither emperor, king, nor prince, that dares mute against him, but him they obey as sole lorde of heauen & earth. Whatsoeuer he commaundes, they dare not but fulfil. In so much that if he command them to make warre against the countrey, people, or nation, thē gather they their troups & legions of armed men together, & forwarde they go, sacking, spoyling and burning both cities, townes, & countries. And imbruing their hands in the blood of poore innocentes, they slaye and kill euen all without mercy, man, woman, and child, putting all too the edge of the swoorde most cruelly too beholde. And this they must doe. Why? Because the Pope commands thē so to do: whose commandement whether it bee wrong or ryght aboue all thynges in the Worlde is to bee obeyed in euerye poynt without exception.

None dares mute against the pope.

The popes mercy in shedding of blood.

Phil. This is an intollerable slauery, and seruilitye, I maruell that euer christian princes will suffer thēselues so

so to be abused, and that of a greatie prelate.

Stupe. May, he proceedeth further, & as though the former abuses were not sufficyent, hee maketh the lawes, the Courtes, and Offices of kynges and Pynces subiect vnto hym: So that if any man dislyke of the lawes, & Courtes of their Pynces, he maye frankely, and freely make his appeale to the pope, and Court of Rome. By which meanes hee raketh in moneye not a lyttle euerye yeere.

Al courts subiecte too the pope.

Appeale to the court of Rome

Phile. Is it possible that princes will put vp this iniurie at his hands, and not bee reuenged? I praye you how doth hee behaue himselfe towardes them, that they rise not vppe against him, and pull him out of hys kingdom by the eares?

Stu. He feedes their humors he speaketh pleasant things vnto them, hee flattereth & fawneth vpon them in such sort as he makes them beleeue the moone is of green cheese, and so it is indeede, if he say so. But for feare of the woorst, and for further safegarde of hys personne,

The popes profession.

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None dares mute against the pope.

The popes mercy in shedding of blood.

Phil. This is an intollerable slauery, and seruilitye, I maruell that euer christian princes will suffer thēselues so

so to be abused, and that of a greasie prelate.

Stupe. Nay, he proceedeth further, & as though the former abuses were not sufficyent, hee maketh the lawes, the Courtes, and Offices of kynges and Pynces subiect vnto hym: So that if any man dislyke of the lawes, & Courtes of their Pynces, he maye frankely, and freely make his appeale to the pope, and Court of Rome. By which meanes hee raketh in moneye not a lyttle euerye yeere.

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The popes profession.

The pope enteth League with kings & princes, and why.

hee entreth into a league with all suche kings & princes of euery countrey, as are of any great force & power, least (happily) they might indanger his estate, incase they shoulde resist his Maiesties person.

What shifte the pope maketh when he lackes money. The popes beagles doe hunte for money.

And if it happen that at anye tyme hee want money, and knoweth not howe to come by any, then sendeth he forth his Embassadours, his Legates, his Suffraganes, and his Cardynals into all landes, through whose diligent industry he setteth kings and princes together by the eares: and beyng at bloody warres amongst themselues, then wil he be sure to take parte with him that is the stronger: be it wrong or right that maketh no matter: for of wrong he can make right.

The popes share.

Alwayes prouyded that in all spoyles, prayes, bootyes, and escheates, he haue the greatest share, for that is the thinge

The mark the pope leueleth at.

that hee desires, and the onely marke that hee shootes at. Thus hee feedeth hymselfe with the blood of the poore innocent Lambes, contrarye both to the

The pope thirsteth for blood

law of God, and his own calling, which is to saue blood and not to shed innocent blood.

Phile.

Phile. Doth he euer goe to field in his owne perſon?

Stupe. Yea very often, in this ſorte. Firſt of all hee is cloathed in hys ryche Coꝛſelet coate, guilt and behanged with all manner of precious ſtones, in hys ſhyꝛce of mayle, and his heade peece all glyſtering in golde, with his hoare goatiſhe beарde, hanging downe too his gyrdleſteede. And in this warlike manner marcheth he foꝛwarde with hys bandes of meme, hoꝛſes, and charrettes, like the ſandes of the Sea in number. All whiche beeinge at hys becke, when he commaundeth, they incloſe mightye townes, circumuall huge cities, ſubuert caſtels & towers, trenche in ſtrong holdes, & in fine battering them with great ordinance (for munition wãt they none) they lay them leuell with the grounde. And like mercileſſe Tartarians, they ſlaye man, woman, and child, without reſpect had either of age, ſexe, time, place, oꝛ perſon. Which noble ſtratagem atchieued, this bloodye Villayne with all his cutthroates returne agayne to Rome with no ſmal ſpoiles, where is ſuch ioye fires,

The pope warreth in hi owne perſon.

The popes marche in th field when h fighteth for Ioanes beſte cap.

The popes le nity and com paſſion.

The pope a bloodſucker.

Bonefires at Rome for slaughter of Gods saints.

such feasting and banqueting, suche going of procession, suche massyng, and mummyng for ioye of thys greate vyctory, (or rather moste bloodye massacre of Gods Saintes) as the lyke hath not beene seene of many yeeres before.

Philemon. Mee thinke it is altogeather agaynste hys callyng, as I sayde before, that hee beeynge a Frieste, shoulde shewe suche cruelties.

Stupe. What? Cruelty doe you call it? No, it is not cruelties. You maye not slaunder our holye father so. Doe you not knowe that of cruelty, he can make lenity, and of lenity cruelty, changing anything intoo the nature of another at his pleasure? And although he rid thē of their liues in this world (which of force they must once leaue, if he were not) yet cā he send thē packing into heauen when hee will: and so haue they made a good change, haue they not? Or if they goe to hell, euen thyther sends he hys power down, with charms & solemne ceremonies, which reach euen vnto the smoaky pit it self, & vnto the burning lake of the same.

The popes metamorphosis.

The popes power sent into

same. By means wherof alth ogh he can not peremptorily loose the dãued foules from their cheynes, nor free them from theyr payns, nor although he be not able to breake the turning wheeles, to kil the dreadfull snake, to coole ẏ boyling ledd, nor to quench the flaming fire, yet cã he ease & make lesser their poines by farre. And which is more, som write that, whẽ he wil, such is his absolute power) he can bring to passe that the fire of hell cannot burne, the wheeles turne, the ledd boyle, the snakes not sting, nor the woormes gnawe or byte any more. And if the dyuel anger him muche, or it chaunce too rayne a golden showre, he will empty hell in spite of the Diuelles heade, and sende them wyth a pasporte into Heauen, whether God will or not. And why may he not doe this? For hath hee not the keyes of Heauen gates, and may he not open and shut them when he wyll? Nowe he that can doe these thyngs, may he not play the Rex wel ynough? And is he not worthy to be made of, & accepted amongst men, not as a man, but as a God rather?

The pope can make the paines of hell to ceasse.

The pope plaieth the Rex.

Phile Yea truly. And as I remember one of his whelpes hath thus written of him. *Papa deo maior & præstãtior est, & quicquid potest deus, idẽ & Papa.* That is the Pope is greater and better thã God & looke whatsoeuer god cã do, the same can the pope do. Yea & some of them say, that he can do more thẽ God. For say they, God cannot make God, but the pope can make God when hee will, & therfore must he needs be not only a god, but also more than a God. I praye you therefore what authority and power hath he elsewhere more than this?

The pope better then God.

The pope can do that God cannot doe.

Stupe. Besides his power in heauẽ, earth, & hell, he hath also power in another place called Purgatory *nullibi*, or Purgatory pickepurse choose you whether, a place which neither God nor ẏ diuel euer knew of, till he of late founde it out, & yet for all that cãnot he himself tell where it is, nor in what part it is adiacẽt. But in this place he rules ẏ rest, he is *rector chori*, the leder of the dance there, and none rules but hee alone. In thys broyling fire muste euerye soule that

Purgatory. Nullibi.

departeth

departeth this life bee cleansed and purified (saieth this master lyar) before it can enter into the kingdome of heauen seuē yeres space, for euery sin that euer he committed in al his life, whether they be small or great, except they bee released by his meanes. And therefore teacheth he the people to giue money to Friers, Monkes, and Priestes too say Masses, Diriges, Trentalles, Ladie Psalters, Himmes, Prayers, Orisons, Exorsizations, and the like for the soules in Purgatorie: which as sone as euer they be said, the soules feele wonderful great ease thereby: yea of such force are they that so soone as euer the money ringeth in the boxe, the soules receiue comfort. And if money come in freely, hee will not sticke too graunt you foorth suche a generall pardon and indulgence, as shal sweepe all Purgatorie cleane. And beeyng once graunted forth (they cary such meale in mouth as they saye) neither Pluto, Cerberus, Lucifer, Beelzebub, nor the greatest Diuelles in Hell cann withstand his power, nor keep back one soule, although they labour neuer so

The pope saith euery soule must be punished 7. yeeres in purgatorie for euery sinne that euer he cōmitted in thys life.

The Popes merchandize.

So sone as money rings in the boxes, ꝑ soules in purgatorye feele ease.

Money wyll sweepe Purgatory cleane.

The popes bandogs.

fast with their croked clawes & enabled flesh hooks to stay ꝑ soules there still. No they dare not mute against him, his power maketh them all too tremble like mountaines, & to shake like Dasses. By this deuise of poling purgatorie he gayneth more to himselfe, than the mightiest prince that lyeth vpon the earth may dispend in annuall reuenewes yeerely. And therefore I cannot blame him though he make much of such a pad, and cherish such a sow ꝑ wil bring him forth euery yeere such a farrow of pigges as these.

How the diuels tremble.

Purgatorie the popes sowe.

Phile. I perceiue his power is marueilous great, & farre surpassing the power of any earthly wight els. I pray you with what maner of attyre and habite is he clothed? For seeing, that he excelleth all men in power & dignitie, it seemeth incident too his maiesticall estate, that he be richlier clothed then all other men.

Stupe. In sumptuous robes, and reche attyre there may no earthly creature compare with him. For when he is desposed to be seene abroade, he is clade al ouer from toppe to toe, (as they say)

in

in purple coloure, in silkes, veluets, sattans, damaskes, and withall, in cloath of golde, siluer, and tinsell, besette aboute wyth all kynde of precious Stones from India, and from all the coastes of the worlde. Than vpon his head hath he a Triple crowne all of perfecte golde, hanged with Diademes, Carbuncles, Smaradges, Saphyres, Pearles, and all kinde of precious Stones glistring like the Sun. His crosier then & double crosse of gold is carried solemnly before him, he being garded behind and before with swormes of Cardinals, Monkes, Friers, Priestes, and an infinit number of harnished men marching in battaile aray: besides these things, they haue their strange gestures, aswel with hande and foote, as with head and shoulders, & all parts of their body, which to see & mark wold make a man to laugh that hath but one laughter in his belly. And in suche veneration is this holy father hadde, that the ground whereupō he standeth or goeth, is takē to be holy ground, all things that he handleth or commeth neere, yea if he but looke vppon it with his holy eyes, it is straight way holy.

The popes attyre.

A triple crown

The popes crosier.

The popes gard.

The strange gestures of the papists.

All thinges the pope cōmeth nere are holy.

In

In this order marcheth this holy Satanist towardes the Temple or Church carryed a wonderfull height upō mens shoulders, euen as the sacred Arke of Aaron was, wherein the hiden Manna lay. Compare nowe all thinges whiche this great Antichrist the Pope doth, with the doings and actions of our Sauiour Christe, and thou shalt see no analogie, resemblance, or agreement betwixte them, but rather a playne Antitheſis, and contrarietie. Christe Jesus when he was vpon the earth, lyued in pouertie, and meane estate. The pope lyueth in wealth, and abundance of all thinges. Christe Jesus had neither siluer nor golde, and therefore when he should pay tribute was forced to flie to a myracle to get a penie, The Pope hath Pilfions of golde, and mountaines of siluer by him. Christ Jesus commaunded hys Apostles that they should not carry money in their purses, nor two coates for their backes: and that they should preach the worde freely. The Pope commaundeth the cleane contrarie, insomuch that it is grown into a Prouerb, No Penie, no

The pope carried on mens shoulders.

The great differēce betwixt Christ and the Pope.

The pope wyll none of that.

no Pater noster. Christe Jesus went on foote long and tedious iourneies, so that he being wearie was forced to rest him at the well of Jacob, about the sixte houre of the day, that is twelue of the clocke after the Computation of the Jewes. The Pope hee is carried on mens shoulders too too goodly, and rydeth in sumptuous Wagons, Charets, Quoches, Horselitters and the like, beeing all either of pure golde or siluer, or els of some other costly thing, behanged with pretious stones, cloth of golde, veluet, silke, damaske, Satten, and what not els seemely to beholde. Christ Jesus was glad to weare a crowne of thornes vpon his head, pricking him to the brain pan. The Pope weareth a triple crown all of golde, and pretious stones, betokening his threefolde power in heauen, earth, and hell, wherein wee thinke the Pope is much deceiued. For as he hath power in heauen, in earth, in hel, and in Purgatorie, so he shoulde weare a quadruple crowne, too signifie his absolute power in them all. And therefore would I wishe some of his Bastardes to tel his

If the Pope should goe on foote, it would hurte hym, for hee is so fatte, that it would fry and melt hys grease wythin hym.

But the Pope meanes not to change hys crown of gold for Christes crowne of thornes.

The Pope ought to weare a quadruple crowne.

holy.

holines of his great ouersight, and to amend it in time. And thus too conclude, thou seest by these fewe comparisons betwixt Christ and the Pope, what agreement there is betwerne them, as muche as is betwixt light, and darkenes, truth and falshood, heate, and cold, God, & the Diuel, heauen, and hell. And therefore mayest thou know that hee is that great Antichrist that was forespoken of, shuld come towardes the ende of the worlde, whom the Lorde shall destroy with the glory of his comming.

The pope proued antichrist.

Phile. It is greatly to bee wondered at, howe he commeth by money to maintaine this great cost, and stately porte withall?

Stupe. Neuer wonder at that: for neither emperour, king, nor prince hath such store of Gold in their chestes, as he hath. For besides his owne inheritance which is both far & broad, he hath frō all the parts in Christendom (almost) taxes, tallages, cōtributiōs, tenths, tithes, Peter pence (as he calleth thē) & other greuous impositions not a few, al which by most intollerable exaction he vsurpeth:

The popes exactions too mayntayne his pride.

hee

hee hath also belõging to his pretended patrimonie, both cities, townes, countries & nations, castles & towres, besides haues, ports, sinques, & creekes, wherby he gaineth yerely 1000. talents & more to his cofers. Beyond al this, he gaineth as much or more, by grauting pardõs, & indulgences, by pardoning & remitting sin, by giuing forth dispensations, qualifications, tot quots, pluralities, non residencaries, anuates, & like deuises infinite. Besides this, by his pelting palles, he may drinke 100000. li. a yeere. And what he gaineth by selling, by chopping & chaunging of bishoprikes, abbeies, nunneries, priories, prebends, personages, vicarages, and the like, let the world iudge, is it any wonder now, how he cõmeth by money enough too support hys estate withal, hauing so many wayes to gaine by? Insomuch that Pope Iohn 22. after his diseese left 25. millions, or 25. times a thousande thousande of crownes in redie money behind him, besides what he spent vpon whores, bauds, and knaues, in pride, ryot, gluttonie, and excesse during his life.

Pardons & indulgences.

The gayn that commes in too the pope by pelting palles.

The popes chaffer.

The tresure of Rome infinite.

That was not the least part I warrant you.

In

In the time of Pope Martin 5. there was brought too Rome 9. Millions of golde at one time out of Fraunce, which is 9. times a thousand thousand crowns, for Benefices, and other Ecclesiasticall promotions, whereat the Archbishop of Madenbourgh admiring said, *Indicet timoratus, quæ vorago hæc*: that is, Lette a wise man iudge, what a deuouring gulph the Citie of Rome is. Al thyngs as I tolde you before are sold for money at Rome, and therefore Iohn Picus writeth thus, *Vendit Alexander, cruces altaria Christum, vendere sure potest, emerat ille prius*: that is, Alxander the pope selleth crosses, altares, yea, and Christe himselfe also, and why not? For, saith he, hee bought all before with his money? Whereto agreeth Baptista Mantuanus, a Monk writing thus: *Venalia nobis templa, Sacerdotes, altaria, sacra, corona: ignis, thura, præces cœlum est venale, Deusq;*. That is, At Rome Churches, priestes, altares, sacrifices, crownes, fire, frankensence, prayers, heauen, and God himselfe is is to be sold for money. And therefore

Oh extreeme polyng.

Rome a deuouryng gulphe.

Al thyngs sold at Rome for money.

hee

hee concludeth thus and saith, *Vnite qui sancte cupitis, discedite Roma, omnia cum liceant, non licere esse pium*: that is, All that desire to liue in the feare of God, get you from Rome: for wheras all other things are lawfull there, yet is it not lawefull too bee good there.

The wickednes & corruption of Rome described.

Phile. I marueiled not so muche before, how hee came by money sufficient to maintaine his estate wythal, but now I maruel a thousad times more howe hee spendeth so muche as commeth in yeerely into his treasurie.

A thyng to be maruayled at

Stupe. He hath mayes enough to spend it I warrant you, and if it were x. times as much. For rather than to faile he will spend you a hundreth thousande crownes in a yere, vpon whores, baudes and harlots, vpon strumpets, brothels, & vile filthie Sodomits. He will spend you as much, nay ten times as much, in riot, gluttonie, drunkennesse, gourmandize, and all kinde of excesse. And what hee spends in pride, in erecting of gorgeous houses, in building of Abbeies, Priories

Hee wil spede a hundred thousande crownes in a yere vpon whoores and harlots, &c.

How the pope spendeth his money.

Hospitals, Seminaries, Monasteries, Churches, castelles, and towres (wherin he will be sure to place his deare friends kinsmen, and familiars) it is infinite and unmeasurable. Thus briefly hast thou heard what the Pope is, and howe Lucifer like he liueth now iudge thou whether he be the same that he would be thought to bee, and not rather Antichrist himselfe. And therefore I cannot but maruaile greatly at the blindnes of the world, which either affectioneth him so much, or yet thinke him to be holye, whereas of himselfe you see, hee is nothing lesse. But belike hee taketh his holinesse of the place and Sea of Rome which if it were true that the place could make an unholy man, holy, or a naughty man good, then should it follow that all that haue been at Rome, should bee as holy as the Pope, which were blasphemie to say. And then why should not the Diuell be holy, yea and holier than the Pope, for that hee was in a holier place then Rome is: namelye, the kingdome of heauen. And thus much concerning the pontificall person, state, and

The pope vnholy.

The place cannot make a manne good, whiche before is nought.

The Diuel holier then the pope.

and dignitie of the Pope, the great Antichriste of the worlde. Nowe to speake a worde or two of Cardinals the chiefest pillers of this antichristiã vsurped kingdome.

## Of Cardinalles the pillers of the Popes kingdome, their original, offices, Pride, and corruption.

Philemon.

I Pray you (brother *Stuperius*) what are the Cardinals, whome you call the pillers, and supportes of this popish antichristian kingdome?

Stupe. They are suche as for the most part, are descended of noble blood, of honourable Parentage, and of auncient houses, intruded into this office of Cardinalship, by money, Symonie, and friendshippe, altogeather vnlearned, especially in the lawe of GOD. These Cardinalles haue toynte power wythe hur, in some measure, to gouerne hys kyngdome withall: but the whole power is denied them, as a thing which resteth in the pope alone, as head & prince ouer all the rest.

Cardinalles what they are.

Phile. Whereof doe they take theyr names too bee called Cardinals?

Stupe. They take their names of this latine word *Cardo* (as some thinke) that is, a hooke, a hinge, or staple, whereupon a doze or a gate doth hang. Doo this ende (no doubt) that they may bee thought and taken to be the very hinges hookes, staples and charnels, whereupon the whole frame, and building of the Church doth hang and depend. Aswell as no doze nor gate can hang wythout a staple or hooke, or hynge too reste vpon, so no Churche can stand wythout it bee vnderpropped wyth the staffe of their stay. And so holye a societie and brotherhood is this viperous generatiō of Cardinals, that euen ỹ Pope himself is hatched of them, and chosen by them in conclaues, and secrete places. And thus they delude the world wyth theyr pretensed shewes of faigned holinesse.

VVherof Cardynals take their names.

The holy societie of cardinals.

The pope chosen by cardinals.

Phile. When they are created Cardinals by the pope, what othe, & charge do they vndertake, & promise to their idol God the pope?

Stupe.

Stupe. First of all, they sweare to be faithfull, true, and loyall to the popes person: secondly, they promise to maintaine, and vphold his kingdome, power, and dignitie, and to inlarge S. Peters patrimonie, as muche as lyeth in theyr power. Thirdly, to see that al his lawes sanctions, statutes, orders, constitutiõs & ceremonies, be duely kept, and obserued in euery point. Fourthly, that they neither doe, cause, nor consent to be done any maner of iniurie, violence, or oppression to the Popes person, nor too concealeit by whomsoeuer it bee intended. And fiftly, that they fight and contend against Christ Iesus and his holy worde, to the maintenance of poperie, & extirpation of christianitie. These Cardinals thus sworn, & alleageãced to his holines do wt such diligẽce execute their charge, that they will rather bee torne in peeces with wilde horses, than to faile in the least point. And for the great credit that he hath in them, oftentimes hee sendeth them Ambassadours & Legates, to Emperours, kinges, and princes, by whose meanes he easily vndermineth ỹ state of

The othes that the cardinals take whẽ they are admitted.

Oh cursed oth·

The constancy of these cardinals to theyr dad the pope.

The Pope maketh whole kyngdomes & countries hys pray thorow cardinals good helpe.

euery countrie, knoweth al the secretes thereof, and in the ende as a greedy pattocke maketh the same a pray for his owne paunch. By thē he exciteth kings and princes too warres, by them hee whetteth them against the sincere Professours of the Gospel, but as he calleth them against heretiks. Finally by them he worketh all mischiefe in generall.

Phile. In what maner be they receiued, when they come as ambassadours, and Legates too kinges, and princes?

Stupe. Like Gods almost, for going foorth, they sende before them their messengers in poste, too signifie to the kyng, or prince of their cōming, to thyse ende that preparation may bee made for them according to their calling. Then, when as they come within the territories of the Lande or Countrie whyther they goe: noble men are sente too meete them with great pompe, and sometime the prince himselfe is glad too trudge towards them, or els they will looke awry on him. And as for the greasie company of Friers, Monks, Abbots, Priors, Co-

The maner of receiuyng of cardinals being sent as ambassadours into any lande or country.

The concourse of people runnyng to meete cardinals.

uents

uents, Priests, Clarks, Scholemasters and the like, they goe not, but run, thicke & threefold, al clad in white Surplesses, with crosses either of gold or siluer carryed before them. The common people also of euery sexe and age, are not beehinde, who comming before their great dads Legate, down they fall vpon theyr knees, with capping & crowching, bowing and becking, wonderful to beholde. And to the ende that this pageant may haue all his perfect members, and right limmes, they are commanded to cry out, Jesus saue your grace (our holy father the cardinal) holy S. Mary, & al the holy saints of god, preserue your highnes, and send you long life. Then goeth hee marching forward guarded with whole armies of men & horses. And all the way as they goe, the mad people kneelyng downe before him, desire theyr holy fathers blessing. Then falleth he to blessing, & crossing eyther wt the two formost fingers of hys righte hande, or els with all the whole hand, muche like the foolish gãder that blesseth his goslings with his bill.

The peoples cry to the cardinals grace.

The maner of the the Cardinals blessing.

Phile. These fellowes are lustie bruites in deede, and carry a statelye port, mary sir, tell mee what do they els?

Stupe. Their port passeth anye kings port, for seldome or neuer do they ryde without two or three thousand mē with them, besides noblemen, gentlemē, and others, with suche a sorte of horses, mules, camels, asses, (yea asses the most of them) Wagons, Chariots, Quoches, horslitters, cartes & other cariages, as is wonderfull to see. And as for their apparrel, it is for the most part of crymson silke, veluet, satten, damask, grogram, & the like. Uppon their heads they weare great broade hats of purple colour. But if you will haue a plainer description of Cardinals, and what a porte they carry, marke this example following of Cardinall Wolsey sometime Cardinall in England, & by him, mayest thou learne what al the rest are: first, he hadde in his hall cōtinually 3. boords, or tables, kept wt three seuerall officers, that is a stewarde which was alwaies a priest, a treasurer being a knight, & a cōtroler an esquire

The stately port of cardinals.

Cardinals beggerly attyre.

Cardinal Wolsey his example of wonderfull pride.

quire. His coferer also being a Doctor, 3. marshals: three yeomen Ushers in the hal, besides two groomes, and almners. Then in the hall kitchin, two Clearkes of the Kitchin, a Clearke controuler, a Surueyer of the the dresser, a clearke of the spicery. Also in his hall kitchin, hee had of maister Cookes two, and of other inferior cookes, scullions, and labourers twelue personnes, foure yeomen of the scullery, foure other yeomen of the siluer scullery, two yeomen of the pastrye, with two other pastelers vnder the yeomen. Then in his priuy Kitchin a mayster Cooke, who went dayly in Veluet or in satten with a great chayn of gold, and two other yeomen, and a groome. In the scalding house a yeoman, and 2. groomes. In the Pantrey two persons. In the buttry two yeomen, 2 groomes, and two pages. In the yeomanry lykewise. In the seller three yeomen, and 3. pages. In his chaundry 2. In the wafary two. In the wardrobe of beddes, the maister of the wardrobe and tenne other persons. In the Laundrye a yeoman, a groome, thirty pages, two yeomen pur-

Marke this geare wel.

Oh famous Cardynal.

Oh excelling pryde.

ueyers and one groome. In the bake house, a yeomen and two groomes. In the woodyard, a yeoman, & a grome. In the barne one: in the garden a yeoman & two grooms. Porters at the gate, 2. yeomen & 2. grooms: a yeomā of his barge, and a maister of his horse, a cleark of his stable, a yeoman of the same. The Sadler: the farrior: a yeoman of hys chariot: a sumpter manne: a yeoman of hys styrroppe, a muleter. Sixteene groomes of his stable, euery of whom kept 4. Geldings. In the almory a yeoman, and a groom. In his chappel he had a Deane a great diuine, a Subdeane, a Repeater of the quire: a Gospeller, a Pistler. Of singing priests ten. A maister of the children. Seculars of the chappel: singing men twelue, singing children ten, with a seruant to wait vpon them. In the renestry a yeoman, & two groomes besides diuers retayners that came thither at principal feasts. For the furniture of his chappel it passeth mās reason to declare with the number of iewels, vessels & ornaments, which daily were vsed there. There hath been seene at one procession in his hall forty foure riche copes of

Oh surpassyng vanity.

Here were mo offyces then. a fewe.

The pomp of the Cardinals Chappel,

one sute worn, besides rich Crosses, candlestickes, basons, Ewers, censors, and the lyke infinite. He had 2. Crossebearers, and two pillar bearers, in his great chamber: And in his priuy chamber, first the chief chamberlain, & dizechāberlain. Of gentlemen vshers (besides one in his priuy chamber) he had 10. daily waiters: & of gētlemen waiters in his priuy chāber, he had six, and of Lords mene or ten, who had ech of them 2. men apeece allowed thē to wait vpō them, except ẏ earle of Darby who had 5. men allowed him. Thē had he of Gentlemen, of Cupbearers, Caruers and sewers, both of the priuie Chamber, and greate chamber. With Gentlemen daily waiters there forty persons. Of yeomen Vshers 6. of groomes in his chamber 8. of yeomen in his chamber fortye fiue dayly. There was attendyng on hys boorde of Doctoures, and Chaplaynes sixteene besides them of his chappel: a cleark of his closet: 2. secretaries, & 2. clearks of hys signet, & foure Counsellers learned in the Lawe, hee had diuers Officers of the Chauncery also waytynge vppon hym.

Copes 44. in the cardinalles hall at one time.

Oh pontificall Prelate.

Here is good stuffe marke it who will.

Attendants vpon the cardynals person.

him, ỳ is to say, the clearke of the crowne: a rying clearke, a clearke of the hamper: and a chafer of the ware, then a clearke of the checke: he had also foure footinē garnished in rich rūning coats: when he rode in any iourney, he had an herrauld of armes, and a Sergeaunt of armes: a Phisition: an Apothicary: four minstrels, a keeper of his tentes: an armorer, an instructer of his wardes, two yeomen of the wardrobe of his robes: and a keeper of his chamber continually in the court. He had also the Surueyer of Yorke and a Clearke of the greene cloth in his house. All these with others moe were by rysing, and downe lying, at bed, and at boorde in his house. Besides this, euery Gentleman, Officer, or worthie person, had one or two, or mo allowed them to attend vpon them. whiche grewe to a woonderfull companye. Thus hast thou heard the stately porte, and lusty countenaunce, that these Cardinals do beare. And looke what a one thou seest this Cardinall Wolsey, too haue been, euen suche are all the resse of the Cardinals at this day. Judge thou now

Oh Lucifer-like pryde, who euer saw the like.

By S. Cronian he feasts a pretty ordinary. then.

now whether they passe not any, eyther king, prince or Emperour in all kind of excesse whatsoeuer: and whether there be any thing in them, woorthie of commendation, or sauouring of Christ Jesus, or his Apostles. And thus muche briefly concerning Cardinals and their pryde.

This passeth the beggerlyenesse of poore Christ and his Apostles.

## Of popish Bishops their office, superstition and pride.

Philemon.

VVHat manner of Bishops hath the Pope, for I am sure they are not the leaste pillers of this his whoorish and Adulterous Church?

Stupe. Such as his Cardinals are, such are his Bishoppes, sauing that they carry not such a great port, and statelye sway as the other doe: els they are like them in all kynd of wickednesse. Fyrste of all, they take vpon them names, and tytles proper to kings, princes & Lords. They be stowt, proud and disdainefull, looking not onely for capp and knee of euerye man, but euen for kneeling and crow-

The maner of the Popes Byshops.

The proude humors of the Bishoppes of Rome.

crowchyng downe to the ground. They haue great Bishoprickes worth by estymation two or three thousand pounds by yeere, whereto belong both castles & towers, wythecities, countries, and townes: They haue also the rule & gouernment of Abbies, granges, nunneries, priories, personages, vicarages, & all other kynd of Ecclesiasticall benefices & spirituall promotions, wherof they feed thēselues (for chāge of pasture is good for thē) w the daintiest morsels. Being thus furnished with abundance of all things, commonly they lye in some strōg castle, sytuat in a solitary place, wher they preach as strawberies vse to grow, that is once a yere, nay happily not once in 7. yeres. And to say truth, as they say, it needeth not, for they haue their blincking Syr Johns, their begging Friers, Monks, & cloysterers that do it for thē. These blind buzzards, and Assye peisants being sent forth by their Bishops, set abroach with all their might, the popes decrees, ceremonies, & orders: in the meane time not forgetting to declaim against heretikes, that is against such as put their confi-

The fat morsels of Romish Bishops.

VVhere the romish bishops lye.

Blynking Syr Johns.

Friers &c. the popes spanyels.

dence

vence and truft in Christ Iesus alone, & his sacred trueth. But above all things, they take greate care leaft anye of them might at vnawares preach any truth out of the woord of God, for that were Heresie to God, and treasburld the Popes person. For if they shoulde preache the trueth (beeing sworne to maintaine the pope against Christ Iesus, & his woord) then might they be attainted of perjury, and besides accused of heresie. Thus neither Bishoppe, nor prelate sworne to the pope, dares preach Christ Iesus aright: for that were too destroye their proude Antichristian kingdom, which consisteth only of lies, falshood, murther, treason, vsurpatiō, & rebellion. Insomuch that a good bishop of Coleyne seing what wickednes vnder the vifard and pretence of of godlines was daily cōmitted: begā to discouer & lay opē their impieties, blasphemies & trecheries: but he was resisted of al, euery barking frier whetted his pē against him, & like serpētine vipers stūg him euē to the death. Wel, report hereof cōming to Rome, ẏ pope assēbled a coūcel, & cited this good old father to appere before

The papystes take greate heed least they preach anye truth.

Oh damnable othe.

None of the papistes dare preach Christ Iesus aryght.

The example of the bishopp of Coleyn, who rather forsooke hys Bishoprick thē to dyshonour Christ Iesus, as the papistes did.

before him. Who seeyng their wycked inuentions against him, gaue ouer his bishoppicke, rather choosing without it, to preach Christ Jesus truly, then with it to dishonour him euery waye, as they did. These blockheaded popish byshops, as blinde as bipnd bayardes, thinke, yea and shame not say that preaching is not necessary, and that the people learne more by their dumbe ceremonies, imageries, and other babileries, then they do by hearing the word of God preached. And indeede I thinke no lesse, for whereas by the worde of God preached they learne the way to saluation, and life eternal, by imageries and other popish ceremonies, they learn the pathway to hell, and euerlasting damnation. And therefore they learn more by the one, than by the other. But more what? more wickednesse and sin. But notwithstanding their seldome preaching, yet when they doe preache, it shalbe commonly vpon some popish holiday, or festiual day of their own inuention, which is alwayes of greater estimation amõgst them, then the Lords day, to wit, the Sabboth day is. In this their

The Papistes say preaching is not necessary.

By hearinge the worde of God preached men learn the pathwaye too heauen, by papistry the path way to hell.

their Pope holy day, what Idolatrye is committed, what superstition is practysed, and what grosse blasphemies, & filthy absurdities are permitted, and exercised of them, it is almost vnspeakeable. Then, euen then, is there such censing, and singing, such masking and rynging, such chaunting, and roaryng, in the quyre, wyth Orgayns playing, and musicke soundyng, that thou wouldest rather thynke it a Satyricall stage playe of fooles consecrated to the Diuel, than a sober seruice of wise men instituted to God.

Idolatry committed vppon popish holydayes.

Phile. How be the bishops attired in these solemn holy daies, & how do they behaue themselues amōgest the rest in this goodly stately Pageant of theyrs?

Stupe. The Bishoppes are attyred with 14. sundry sortes of garments vpō their backes at once, without the which, they cānot sacrifice, nor (maske) I shuld say masse well. And some haue fifteene seueral kinds of garments, besides their pall, which maketh sixteene. First of al, he puts on his sandalles eythes of silke

The ridiculous attyre of Popish bishops vpon holidayes.

in veluet, his cuffes & his albe as white as snow, hanging down to his shoe. About his loynes he gyrdeth himself with a gyrdle of silke. About his neck is there a steale, wrought for the greatest part of very good silke: which hauing a crosse ouerlaid vpon it, is put vnderneath hys gyrdle, & so buckled to him. Thē he putteth on his tunicle of purple colour; and ouer that, his Dalmatike, a short sleeued garment: next he pulles on his sweete gloues vpon his delicate hands, his fingers being thwacke with rings, & pretious stones. Thē ouer al these, he puts on his cope, with crosses thereon both behind and before: he hath also his braue wrought napkins & hādkerchers, bedecked with gold & siluer roūd about. Thē hath he his pall of a wonderful price, cōpassing in his porkishe necke. His hood with a strange deuised knotte, hangeth behynd his necke in the middest of hys backe. Next after this comes in his forked myter, with 2. labels (I had almost said babels) hanging downe beset round about wth gold, siluer & pretious stones. Last of al, he takes his crosiare staffe in his

This is dogin.

That is pat.

That is worth the wearyng then

his hand, bedeckt with golde, siluer, and costly iewels. And in this playerly manner doth this hystrionicall bishop play his part amongst the rest, making the tẽple of the Lord a stage or theater, thẽselues players, and the people starke fooles in beholding their fooleries.

The popyshe byshops like to players.

Phil. What doth the bishop, when he is thus apparrelled?

Stupe. He marcheth towardes the altar as fast as hee can trudge: which is but very softly, for the burthen of clothes, not only almost waigh him to the groũd but also welneere take away his breath. And being come to the high (halter) altar I should say, marke his straunge iestures, & thou wilt wõder. For first of al, (besides the shuffling of priestes, and clearks, to & fro like swarmes of bees) ỳ bishop casting vp the white of his eyes towards heauen, as though hee would saint straight waye, mumbleth to himself, certaine charmes or exorcismes (I think) which neither hee nor anye of the rest vnderstande. This done, hee putteth off his myter from hys head, where one is ready at hande to receyue it, to keepe

The Byshops gestures at the high altar.

The byshop coniures.

it, and to putte it on and off, as occasion shall serue. One whyle he standes, an other whyle he sittes, sometyme he tiptoeth, on thys syde of the Altare, sometimes vppon that. Nowe he kysseth the Altare here, now there, nowe the Chalice, nowe the Paxe, nowe the Booke, nowe one thing, then an other. Then hauing fisked in thys sort about the altare ynough, at the last he comes to the myddest or Centre of the same, and there hee maketh an ende of hys playe. Sometime he standeth hanging downe the head, as though he were in a browne study, mumbling to him selfe na manne knoweth what.

Variety is pleasant.

Instead of hys lemman.

The bishop in a brown study

Sometime he ioyneth both his hands together vpon the Altar, somtime he lifteth them vp towards heauen, sometime he spreadeth them towards the North, sometime towards the South, somtime towards the east, & somtime towards the west. One while he pattereth & blesseth, an other while he crosseth and censeth, fearing belike lest any saucy spirit, shuld come neere to deface his doings. Vppon the other syde his ministers are readye to lay,

The lifting vp of the byshops hands.

lay cushiõs of silk, or cloth of gold vnder his elbowes to lean vpon, vnder his buttocks to sit vppon, & vnder his feete too stand vpon. After these things thus set in order, the bishop calleth for frankencẽse, censors, sweet odours, candles, crosses, banners, & the like trumpery, which being brought, then falleth he to kissing & smearing the altar, & altar stone, as a soueraigne thing. Besides one standeth behind the bishop to see y nothing be wanting, holding vppe the pacin inclosed in silke. Thus al things ended, the bishop eateth, and dyeketh vppe all himselfe, not giuing anye parte to anye present. Which done the Stayne or Pageant, is perfected and ended. Now seest thou with what gewgawes, these beetle headed papistes, doe delude the worlde, and dazle the eyes of the simple.

For flesh vpon his backe hee hath none and therefore hath need of cushyons.

The papistes delude the world wyth gewgawes.

Besides this, there are some of these bishoppes, that will not bee too haue a sworde carryed before them, and placed vppon the holye Altare, too the ende that menne maye knowe theyr magnyficall power, and so both feare, and reuerence them the more. Thus

A sword carried before popish bishops to the high altar, and why.

they will bee both kinges, and priestes themselues alone, whether God wyll or not. Othersome there are, that will not take this paines vppon them, but couet rather too bee conuersaunt in Rynges Courtes, hoping thereby to attaine too greater promotion, then by poring vpon a booke, and preaching of Christ Jesus. Where, by that time, that they haue bin a while, they fead humours so excellently, & are so skilfull in the eyght lyberall science (to wit, the noble art of flattery, and assentation) that in short space, they are admitted to be of the priuy councel, without whose knowledge, consent, & agreement, nothing can be set forth, or established. In parliamentes they gyue theyr Councels, and rule all the rowte, euen at their pleasures. Some others agayne are victuallers of camps, and captaines in the warres nowe and then. These Popishe Byshoppes, also are iustices of peace, iustices of Quorum, of heire determiner, and assyses, yea and Judges of lyse and death, for the most parte. All whiche callynges, as they bee contrarye to the woorde of GOD,

Byshops conuersant in kinges courts.

Popish bishops skilful in the art of flattery.

Byshops victualers of camps.

in

in them, so doe they withdraw them from the discharge of their duties otherwise.

Philemon. That is verye true, it must needes bee so, for if there were neuer anye, that coulde dyscharge the one offyce suffycientlye, muche lesse shall there euer bee anie founde able too discharge them both. But I pray you what officers hath euerie Archbishop vnder him?

Stuperius. Euerye Archbishoppe amongest the Papistes hath almoste as many officers vnder him as you hearde before the Cardynall hadde, and therefore I wyll speake but of one of them, which is a Byshoppe, but called by the name of a Suffragane.

A byshop suffragane.

Of Suffraganes amongst the papists, their horrible blasphemye, pride, and superstition.

Philemon.

Hath euery bishop a Suffragane vnder him?

Stupe. Oh no, None but Archbyshops,

bishops, and metropolitanes only. For if euery inferior bishop should haue another bishop vnder him, that were a great inconuenience, and woulde burthen the church of God too much.

Phile. Whereof do they take the names of suffraganes.

Stupe. Truly I could neuer learne frō whence they take them, nor I thinke Apollo himselfe neither.

Phile. What is the office of thys suffragane bishop, and what doth he in his offyce?

The offyce of suffraganes in the church of Rome.

Stu. He bishoppeth & cōfirmeth children halloweth altars, churches, churchyards & the like, he crosseth & blesseth the people, he prouideth greasy priests in euery parishe, he halloweth water in the font, stones, fire, palmes, ashes, and many other things: he christneth bels & giueth them proper names with great solemnity. Manye other toyes & knacks belong to this suffragans office, which for tediousnes I omit. Only a few of his foolish ceremonies, wil I shew which he vseth in hallowing of churches & chappels, christening of bels, and giuing of orters.

Phile.

Phile. I pray you doe so, for they are things which I greatly desire too knowe.

## The manner of hallowing of Churches, and Churcheyardes, as it is now vsed amongest the papistes.

Stuperius.

First of all, the sexten lurketh secretly in some corner of the churche, all others being thruste foorth, & the church doores fast closed, then are there twelue tapers set burning before the Altar, and as many before ye crosse wythout. The Bishoppe or Suffragane all this while standeth without the Church with a vnderfull great pompe and pride, hauyng holy water hallowed with salt enough standing by him. And taking the holy water, he goeth three times aboute the Church, casting therof vpon the walles of the Churche as he goeth. Than hauing gone thrise aboute the Churche in this order, hee commeth to the Churchdore, and knocking three times on the

The order of the Papists hallowing of churches & church yardes.

Holy water alwayes one.

dore with his staffe, saith, these woordes of the Psalme, Lift vp your gates, &c. as though a whole legion of Diuelles were within the Church. Then commeth me Master clark, and in the name of all the Diuels, he saith, what king is hee that thus dareth knocke at these gates: And straight way as though the Diuels gaue place, the Clarke openeth the doores, and the bishop entreth wyth a fewe others, who are thought worthye to beholde such mysteries. Being then come into the Churche, first of all hee calleth vppon Saints, and Images crosseth, and blesseth euery thyng that he seeth or commeth neere. The Churche floore also, beeing strowed ouer with the ashes, or els with sande, hee first maketh crosses thereon, then letters in Latine, Greeke, and Hebrewe, whereof hee nothing vnderstandeth what they meane, no more then the manne in the Moone. Then falleth hee to coniuring of newe holy water (for now the old hath lost his force) wyth wyne, Salte, and Ashes intermixt. This doone, hee proceedeth too hallowe the Altare, and hauing first

Oh, blasphemous villanie so to abuse the words of the psalm to such a lewde purpose as thys.

Mary it is a proud prelate, whom all the diuels in hell cannot resist.

Holy water purifieth & sanctifieth al things

made

made twelue crosses theron, he annointeth it with oyle, and chrisme rounde about: after thys hauyng set vpon euery corner of the Altar, a great manye of crosses, he besprynckleth it all ouer with his new made holy water, neuer ceasing but ietting about it 7. times, and as many times sprinkling it with holy water as before. In the middest of the Altar is a foure square hole, hewed out by great art, representyng the Sepulchre, thys hee annoyteth wyth chrysme, and oyle, with a thousande crosses on euery side. In thys Sepulchre, hee layeth his reliques, hys Frankensence, and hys geare.

The maner of hallowyng the Altar.

He crosseth the altar so often to feare away diuels.

Thus all thyngs done in order, and annointed with Oyle, and Chrisme, besprynkled with holy water, and crossed on euery side, hee endeth his Pageant and departeth. And thus much concernyng the hallowing of Churches, and churchyards.

The play is ended.

Thus is a wonderful enterlyd, and the sight of this woulde make a Dogge too cast his gorge.

I pray you what Ceremonies vseth thys Suffragane in giuing of orders?

## The Manner of popish orders giuing and what Ceremonies are obserued in the same.

Superius.

FIrst of all, the Suffragane Bishoppe being come in place, clothed in his pontificalibus, euery one that is too be made Priest, is called particularly by name, who standing all vpon a cluster, or heape together, clad in their long albes: the bishop asketh whether they be good and vertuous men, and of sufficiencie able to take vpõ them that high calling. The officer (greased in the fist before) answereth that they are learned, able, & sufficient men, and yet he neuer knewe them in all his life, nor yet so much as euer sawe, or heard of them before. Then is ther a candle, & a candlestick brought from the high Altar to the Archebishop, with instruction giuen them that their office

The maner of gyuyng of popish orders.

Because they are brazzardes, & cannot see.

office is continually to light candles in the Church, and to beare them aboute. This done, than is there an emptie cup brought, and put into their handes with lessons giuen to them, that their office is too giue wyne too the Priest at hys masse, which they doe not, & yet is their crowne shorn for it, neither it is lawful for them euer after to weare hayre there any more. After this mayster Coniurer the Bishop receiueth the booke, and deliuereth it to the new Priestes, commaundyng them to learne it by heart: & by power and veritie thereof to cast out Diuels. Than is the booke carryed againe to the hygh altare, the Priest neuer reading one worde of it, beeing deliuered him claspes, and yet is he commanded to get it by hearte, and to caste out Diuels with the same. Then is deliuered him the testament, in token that hee ought to preache the same truly too the people: whiche thing neyther hee their great grandsire the Pope, nor any of them all do perfourme.

These crowns shorne make many a manto weare a horn.

Let thē learne to reade it first good my lord, before they learne it by heart.

The testament is giuen him, but to preache truly thereout is forbidden hym.

Next after this, there are deliuered vnto them, the keyes of the Churche

If they must keep out dogs out of the church then must they shut forth thēselues

doores together with ropes of Hempe, in token that their office is to shut fast the doores, too driue out the Dogs out of the Churche, and to keepe the Churche, and al the holy Reliques fayre & cleane. Then is there oyle brought, wherewith euery Priest hath his head, his fingers, and thumbes oyled and greased. In the doing whereof is great heed taken, least any of the oyle shoulde chaunce to drop downe vpon the grounde, for that were a haynous offence. And therefore the Suffragan Bishoppe, and the Priestes they spounge, they wipe, they rubbe, and dry their fingers, their head & all wonderfull to beholde. And for feare of the worst, they scoure their fingers & head with ashes, or sande, to the ende that all the holy oyle may be dryed vp and none spilt. For further securitie whereof, because they will bee sure that none shall be spilt, they send for hot bread from the ouen, which being carryed to the holye Altar, and conjured, they apply it too their heads and fingers, that they maye be sure that none of their sacred oyle is lost. Whiche done, the Bishoppe and

Priests annoin ted.

Oh greasie hypocrites who streine at a gnat, & swallowe downe a camel,

Hoate bread sent for to dry vp the oyle.

Priestes

priestes departe, and so endeth the play.

Phile. What is the order obserued in Christening of Belles, and what ceremonies doth he vse therein?

## The order and maner of christening of Belles, with the ridiculous ceremonies vsed there in by the papists.

Stuperius.

When they are disposed to christen any Bell, first of all there is warnyng therof giuen in the church a good while before, & the day appointed: which day being come, the people flock thicke and threefold to see this commedie played. The godfathers & godmothers also being warned before by the churchwardens are present in all the best apparell that they haue. Besides whom, you shall haue 2. or 3. C. present euery one striuing & contending who shall bee godfathers, & godmothers to the bell, supposing it a wōderful preferment, a maruelous promotiō, & singuler credit so to be.

The order and maner of christening of bels amongst the papists.

They striue who shall offend godmoth.

Thus

Thus all things made readie, the Bi-
shop in all his maſking geare commeth
forth like a coniuring iugler, and ha-
uing made holy water with ſalt, and o-
ther ſibberſauſe, he ſprinkleth all things
with the ſame, as a thing of an vnſpea-
kable force. And although it be at noone
dayes, yet muſt he haue his tapers bur-
ning round about on euery ſide: & then
kneeling downe hee very ſolemnely de-
ſireth the people to pray, that God wold
vouchſafe to graunt to this Bell a bleſ-
ſed and happie Chriſtendom: and with-
all a luſtie ſounde to driue away diuels,
and to preuaile againſt all kinde of peril
and tempeſts whatſoeuer. This prayer
ended, the Biſhop annoynteth the bell
in euerie place with oyle, and chriſme,
mumblyng too himſelfe certaine con-
iurations & exorciſmes, whiche no man
heareth but he alone, and yet doe all mē
vnderſtande it as well as hee. Then
commandeth hee the godfathers, & god-
mothers too gyue the name too the Bell
which being giuen, hee powreth on wa-
ter three or foure ſeueral times, annoin-
ting it with oyle and chriſme as before,
for

His tapers why not, to light hym to the diuell.

The olye wyll make the gentleman bel too looke with a cheareful coũtenance.

for what cause I knowe not, except it bee either to make his bellie soluble, his ioynts nimble, or his colour fayre. This done hee putteth on the Bell a white linnen Chrisome, commanding the godfathers and godmothers thereof, too pull it vp from the grounde by ropes, and engines made for that purpose. Thē fall they downe before this new christened bell, all prostrate vpon their knees, and offer vppe to this idol giftes, golde, siluer, frankensence, myrrh, and manye other thinges, euery one striuing who shall giue most. These Sacrifices, and offeringes too the Diuell ended, the Bell is hanged vppe in the steeple, with great applause of the people, euery one reioysing that the bel hath receiued such a happie christendome. For ioy wherof they celebrate a feast to Bacchus, spending all that day, & peraduenture 2. or 3. dayes after in daunsing and ryotting in feasting and banketting, in swilling, and minking like filthie Epicures, till they being as drunken as swine, vomite and disgorge their stinking stomackes, worse then any dogges. And thus en-

Why oyle is giuen to the bel.

It were fitter the ropes serued to hang you all in, than to pluck vp the bell wythall.

Bacchus feaste celebrate by the papistes.

The papists sobrietie and christianity.

deth this satyre, together with the plaies Enterludes, Pageants, office, and ceremonies of this Suffragan bishop.

Now whether there bee anythinge heere, either proueable by the woorde of God, or by the example of the primitiue Apostolicall churche, or any particuler member of the same euer since the beginning of the worlde, I referre it too the iudgemente of the wyse and learned.

Phile. What Courtes hathe the pope vnder him, I pray you, for it can not bee that suche a mightie monarchie can stand without any?

## Of the Popes Consistorie Courtes, with the abuses thereof.

Stuperius.

HE hath courtes of diuers and sundrie kindes, the seuerall abuses whereof, if I should particularly intreat of, I should rather want time then matter. And therefore I will speake but only a woorde or two concerning his consis-

storie

storie court, the warehouse of al his horrible fraud, colonage & deceite. In this court, for money, croked things ar made straighe, rough, smoth, truth, falshoode, falshood truth, light darknesse, darknesse light, as pleaseth the master of the fees. Heere golde strikeeth the stroke, siluer wayes downe the ballance, and friendship, bribes, and giftes carrie the palme of victorie away. Heere such marriages as Gods word knitteth together, are dissolued and broken: and such mariages as Gods worde doth separate are united together. In this baudie Courte are such filthie matters handeled, as chaste eares would blush once to heare spoken of, continent sober minds would shame once to thinke of, and shamefast lippes would bashe to vtter or speake of. And yet wyll these Romish Doctours (Doctours of bawdrie) laughe at them tyll they chynke agayne. Out of thys Consistorie Courte of Faculties the Quauemyre of all abhomination there bee graunted licences too marrie with whomie, where, and when thou wylte, for money, although it be thy own sister,

The discriptiō of the Popes consistorie court.

Baudy matters handled in the popes consistory court.

Doctors of baudry.

What thinges be graunted foorth of this consistorie court of the pope.

Fruites of the popes courte,

and at any time of the yeere, as well at times prohibited, as not prohibited, licences to eate flesh in lent, or any tymerels, licences to stand with thy cap vpon thy head in the Church, at time of highe masse, licences to mary as many wiues as thou wilt, licences to commit whoredome, adulterie, and incest at thy pleasure, to keepe whores, & harlots besides thy wife, licences to cõmit Sodomitrie & buggery, licences to rob, to steale, too murther, to slay, & kill, to sweare, & blaspheme the sacred name of god: licences to haue as many benefices as thou canst get, licences to discontinue frõ thy Benefices. And to conclude, there is no deed so haynous, no fact so pernitious, nor any crime so infamous, but for money thou maist haue a licẽce in this court safely to commit it, & not only to cõmit it, but also to liue, and continue in it. Finally, in this court mayest thou haue a licence, a tolleration, a quallification, & dispensation for any thing, & when thou hast doone, for money thou shalt haue a fayre absolution graunted thee vnder hand and seale manuel, to be discharged and

All thinges in the popes courts to be had for money

& set free *à culpa & pœna*, that is, both from the Faulte or Sinne committed, and also from the punishment or guilte due for the same. Therefore what needest thou to care what thou doest? For if thou hast money enough, feare not, thou shalt not onely haue absolution, and pardon for all thy sinnes, but also in the end shalte bee thruste into heauen whether thou wilt or not. Such force hath money in this court. Pœna & culpa. The pope for money wyll thruste thee into heauen whether thou wilt or no.

Phile. Bee there many officers in this courte?

Stupe. Yea a great many: but because I will not bee tedious, I wyll speake but of one onely: namely the officiall. This Officiall (I may tell you) is no small foole in this court, but euen such a fellow as ruleth all wyth a beck. Hym must you please (I haue welnigh sayde grease) wyth money, bribes, and gyftes: if at least you euer meane too haue good of your Suite: hee onely is the yolke of the egge (as they say) or as it were the ryght hand of the Bishoppe. By hym the Bishoppe casteth foorthe his flashing thunderboltes of citations, The official, & hys office. The thunderboltes of the romish bishop.

suspensiõs, excommunications, and the like, whē no cause requireth it, agaynst better men then himselfe. But howsoeuer it falleth out, if thou bee once cited to appeare in this courte, I warne thee (aboue all thinges) to carry argent enough with thee, and then I warraunt thee, thou shalt speed better then if the matter were such, that all lawes were on thy syde. Then needest thou not too care, whether thy matter bee right or wrong, all is one for that if thou haste money enough. And thus much concerning the Popes consistorie courte, the officers, and abuses of the same.

Money will serue thy turne dout thou not.

Quid non pecunia potest.

Philemon. I haue hearde talke of certaine Popysh Chanons, I pray you what bee they?

## Of Popishe Chanons, their offices, and abuses.

Stuperius.

THe Chanons are iolly fellowes I promise you, beeyng all eyther gentlemen

clemen at the leaſte, or els deſcended of ſome noble blood, race, or parentage. In the olde time, this roome was reſerued for the poore, and ſuch as were godlye, learned and vertuous menne. But in the ende Gentlemen and other fatte cubbes, ſeeing the great wealth, eaſe, credite, and promotion that they were in, and with all their dainty fare & pole life, began to thruſt forth the poore men and to intrude themſelues. So that now they are nothing in effect, but ſwarmes of luberly Gentlemen, and riche chops, lyuing in idlenes, gluttonie, and all kynde of ryotous exceſſe.

Popiſh chanōs what they bee, and their office.

Chanons ſwarmes of luberly gentlemen.

Phile. What is their attyre and office?

Stupe. They vſe too weare aboute their ſhoulders fine ſkins of bayze, and rich furres hanging downe to the ſkirts of their garmēts, a goodly ſight (forſoth) and well beſeeming ſuch perſons. And ſometimes they goe in blacke mantles (if it pleaſe their humours) as thoughe they mourned for ſome notable matter: But *Sub veſte lugubri latitat cor amœnum.* That is to ſay, Vnder

Note the hypocriſie of theſe deceyuers.

a mourning weede, lurketh many a pleasant and mery hearte. Their office is, nowe and then too resorte too the churche, attyred in theyr lynnen whyte garments, in theyr cowles, or els in their fore skinne hoods wyth tayles hanging downe to the grounde. Where being assembled, they haue naught to do els, but to sing, and chaunte vppe their Canonicall houres, neyther they themselues, nor others, vnderstandyng what they saye. And least these porkythe hogges shoulde take too muche paynes or straine theyr throates ouer wyde, they haue gotte a sorte of Lurdens, too Sing, Chaunte, and Rowle it vppe for them, and these they call Quyre menne. For money these fellowes wyll ryng it vppe in deede, and in shorte space dyspatch you ỹ seuen houres, and al. And no maruayle, for from the tyme they begin tyl the time they haue made an end, they neuer cease, but rowle it ouer (like as the waues of the Sea doe vse to tumble one ouer another) as fast as euer they ca gallopp. And whilest they bee at their singing, there is such striuing who shal goe

Foxes attyred lyke Foxes.

Quire men the chanons lurdens.

go the highest, with such quauering and shiuering, such boing and roaring, that (if thou hearest them) thou wouldst either thinke them mad, and ready to go to Bethleem, or els that they strone for some wager. By meanes of which quyer men, the Chanos themselues are discharged from great burthens, & payns: so that they neede to doe nothing, but only to sit by, as hearers of this melodious harmony. And oftētimes they seem weary of that too, and therefore straine they curtesie, and without saying, much good doe it you, they depart before the play be ended. This is all the toyle and trauell which these men (poore soules) do take, & for the which they haue great giftes giuen them, fayre houses buylte them, and are of al men called *Rabbi*, Sir, Maister, worshipful, and I cannot tell what els. At home they keepe great hospitality: but what is he that fareth the better for it? The Diuell, and they? fat paunches. And thus they liue in al kynd of pleasure, gluttony, and excesse worse then euer did the heathen. And for they? pleasures (least melancholy and studye

Hogs striuing one too excell another in grunting.

A great griefe for poore chanons to sit so long.

Chanons their estimation & reward for doing nothing

Gluttony of Chanons.

together, might macerate their bodyes) they keepe parrattes, Apes, Munkies, Hawkes, Hounds, and what not els, to delighte them withall. And thus they delighte in sinne, and take pleasure in iniquitie, and I feare me will so contynue still, till their mouthes be ful of clay, and their hyealts ful of grauell. Hitherto, briefly of popish Chanons, their offyces and abuses.

The fooleries and bableries of Chanons,

Philemon. What other degrees bee there? I haue heard of a certaine sort of Curtesanes belonging to the popes Church, I praye you what bee they?

## The maner of the popes Curtesans, with their horrible exactions, and abuses.

Stuperius.

The descriptiō of the popes Curtesans.

THese Curtesans are such fellowes, as haue ouerrū their maisters, or as are for some euil fact driuen out of their countrey, who comming to Rome, creep eyther into some cardinall, or Bishops stable, and so become their horsekepers.

Then

Then in the end, in recompence of their great paynes, and long seruice doone, they make them priestes. And after they haue schooled them well, and made them wyse, and fit for their purpose, they sende them abroade into the countries: with bulles, and lycenses, to snatch vppe prebends, and benefices for them selues, not when they fall, but before they fall. And if any man bee so bold, as in defence of his right, too withstande their proceedings, thē they threatē him with ỹ pope, the pope, the court of Rome, the court of Rome: thinking, nay certeinly knowing that no man dare mute againſt thē, when once they heare the name of the Pope. In this case the patrone like a peisaunt, standeth like one nipt in the head, neyther dareth he, nor any, for him, resist this coromyant curtesan, nor yet go to Rome to trye his right. By this meanes hys beagles, & greedy gripes the curtesans, not only ceaze vpon fat prebendes, and benefices for them selues, but also for the Pope, and other hys whelpes at Rome. Thus they hauing got benefices inough, somtimes they are resident vpō them,

Popishe curtesans benefice catchers.

The weapons that papistes fight withall.

Curtesans the popes beagles, to hunte for gayne.

them, and sometimes not. And beeyng weary of their benefices, sometimes they sell them, taking great sums of money for them, which doone, they trudge too Rome againe, with all possible speede: where for money they renew their buls, and lycenses againe. Then runne they raunging ouer the Countries afresh, ceazing vppon all kind of lyuings (as before) and when they haue got the, they sell them like filthy Symonills as they bee. Thus some of them heape vppe mountaines of golde and siluer with the spoile of poore churches. Other some come by their prebends, and lyuings, by a straunge manner of cosonage, as this. After that they haue obtained their warraunts, & their graunts from the court of Rome, (the moneth well obserued) they cloth themselues either in the habit of some Countrey mann, or els of some poore Begger, and when they see the Church doore open, then skip they in, & mounting vp to the high altar, there thei make declaration, howe that they hold the prebend belonging to that Church, and holy altar by the plenary power, & abso-

Selling of Benefices.

Oh vyle & insatiable caterpillers neuer content wyth ynough.

Benefices com by, through a strange maner of cosonage.

VVolues in sheepes cloathing.

absolute authority of the pope, commanding both the patrone, and the people that they presume not to molest him, lest they fetch him an arrand at Rome: this done, than comming downe from the altar, he entreth into ỹ house, discharging them that dwel in it, and commaunding them to auoyd with bagg and baggage, and to delyuer vp the keyes, which done, they enter, and take possession of it, and so conuerte it tos theyr owne proper vse.

An arraund at Rome wil cost him eyther his lyfe, or al that he hath.

Phile. Are these fellowes learned or not, for being horsekepers, as you say they were, I cannot see, how they can be learned?

Stupe. They are so well learned, as the best of them all can hardly speak you 4. true words in Latine. They may wel be posed in their A. B. C. And yet whẽ they come amongst the ignorant, and simple people, then sclat they it out lyke pyte vpon a wall, and so are they taken to be great learned men. And thus as well they, as the reste delude the worlde with vayne shadowes, and lyue vpon the spoyle of the church, But of Curtizans, and

The great learning of popysh horsekeepers the Curtesans.

and their abuſes inough.

Phil. Hath the pope any perſõs & beneficed men in the countrey? if he haue, I pray you ſhew me their office ſomwhat, with their maner of liuing.

## The manner of popiſh perſons & beneficed men, with their Idolatrye, blaſphemy and ſuperſtition.

Stuperius.

The true office of parſons and preachers.

THe pope hath great ſtore of them, in euerye corner. Their office is to preache the woorde of GOD truely, to miniſter the ſacramentes ſincerely, & to gouerne their ſeuerall flocks & congregations according to the woorde of God. Then the which they doe nothyng leſſe, for the pope hath commanded them to the contrary, and therfore they preach (almoſt) nothing, but lyes, dreames, and fantaſies of menne, Idolatrye, blaſphemie, ſuperſtition, and olde wiues tales, tending to vanity, & leading to vntruth. And to the end that they may the deepelier roote Idolatry, and ſuperſtition in the peoples hearts, they haue framed the

Preaching of dreames.

a

a booke, called the Popish porteſſe, full of moſte horrible blaſphemye, fables, and lyes, whereto they are ſo neerely tied, that they thynke it an offence inexpiable too vngreſſe an ynche from the ſame.

The popiſhe porteſſe a book ful of all abhominatiō, blaſphemy, & ſacriledges.

Phile. What manner of Sermons doe theſe luſtye parſons make adayes?

Stupe. Excellent Sermons I warrāt you: for ſome ſpend the time whileſt he is in the pulpit, in railing & ſcolding like queanes, ſome in ſhewing what wrōg they haue done thē, what ſlanders they haue ſuſtained, & what tithes, & duties they haue loſte. Some prophecie what ſhalbee deare, what good cheape, what ſhalbe plenty, what ſcarce, & what weather ſhal happen al times & ſeaſōs of the yere. Other ſom fil the peoples eares in ſhewing them of the popes wars, the emperors wars, the Turks warres, & a thouſand ſuch like toyes, and nouelryes. Theſe Robin hoods ſermōs ended, there is brought a long bederoll of paper, or parchment, wherin are writ the names of infinite thouſandes of men, women, and

VVhat maner of ſermons the popiſh perſons preach.

Good ſtuffe I warrant you.

Robin hoodes ſermons.

and children departed, all which beeyng openly read with a loude voyce, are the prayed for, þ they may escape the boyling fire of purgatorie. This done, too masse go they as round as a ball, wherein are mo blasphemies, errors, abuses, & corruptions, then there are sands in the sea, starres in the skie, or grasse vpon the face of the earth. But that is no matter, their stomacks are so wanke, that they cã brook any thing. To conclude, masse beeing ended, these Person Choplockes gallopp as fast as they canne trudge towardes Dinner, where howe daintely they fare, and howe well they fill theyr paunches all the worlde knoweth.

Blasphemyes in the masse.

Person Choploches.

Phile. What exercises do they follow after dinner?

Stupe. Dinner beeyng ended, they go commonly to the alehouse (for recreation, or els to study, you must imagyne) where they carouse, and drinke aboute, till they prate like parrats, and chat like pies. And for further recreation to passe the time away withall, the goe to cards, to dice, too chesse, tables, and chequer, where

Exercises after dynner of the Papists.

Good recreation forsooth and fit for the Diuels grace.

where wanteth neyther minking, nor swearing, nor any thing els that myght offend the maiestye of God. And sometimes beeyng weary of these exercises, they fall to talke of bawdy, filthinesse, scurrilitye, and all kynde of uncleannes, moste shamefull to heare. And leaſt the long wynter nights should seeme wearisome, or irksome unto them, they haue 2. or 3. or as many whoores and harlots as they wil, to lye by their sweet sides, to solace themselues withal, after long study of good ale and bawdy. Thou hast thou heard the liues of the popish priests or parsons of the countrey, with their offices, exercises, and abuses. And hereof hitherto.

Talking of bawdry.

Whores papists bedfellowes.

Phile. What say you of Monkes, & their doings? I would very fain heare something of them, what followes they be.

## Of Monkes, their order, hipocrisie, blasphemy, superstition, & abuses.

Stuperius.

They are such as forsake the world vtterly,

The order & life of Monkes described.

vtterly, and betake themselues to a certaine kind of strait, and austere life, liuing either in the wilderness or desart, or els in monasteries, and other religious houses, situate farre from highe waies, and deuoyde of company. Their apparrell and habite as it is strange, and monstrous, nay apish and foolishe in fashion, so is it of diuerse and sundrye colours. They prescribe to themselues certaine very strict rules, and orders to liue by, through the obseruation whereof, together with their workes of merite, and desert, they trust to inherit the kingdom of heauen. Which place if merits might purchase (as they cannot) why should not they haue it? for they haue suche store of them, that for money they will sel you as manye as you list. And sometimes for these their workes of merite (or as they please to cal them, workes of supererogation) they haue benefices, farmes, granges, castles, & towers, yea whole townes, countries, & dukedomes giuen them, as by sundry donatiõs of diuers kings, dukes, & others in old time can testifie. And no marueil, their holines is very greate, for doe

Apyshe attyre of monks.

Merites and desert.

Selling of merits.

Gifts for workes of superstition.

doe they not chaunt vp Psalmes in the quier like hogs in ỳ stal: do they not roze in the church like the fat buls of Basan: do they not fast & pray, & do many good workes: And yet for all that, are they not worth a straw. For notwithstãding their fast and abstinence from certain meats, they wil be sure to eat twise at the least, the shortest winters day that is. When at dinner they glut vppe their paunches withall kind of daintes, so as their bellies swelling like ticks or boyseliches, their girdles are fain to bee loosed, that their guttes maye haue moze scope: at these fastinge meales they will bee sure too haue all kynde of fishe, all kinde of spices, & al maner of wines of the best, & yet notwithstãding these felows fast to, yea & merit greacly therby: but whether this be a true fasting, or not, both Bacchus, Milo, & Apitius themselues princes of dzunkennesse, and gluttonye, I thinke, will deny. Thus through theyr hypocrisy and counterfeit holinesse, they haue a longe time so bewitched the worlde, ỳ euen kings themselues, dukes, Lordes, and others all in generall, haue

Fast of papists how strict it is, good Lord.

Fasting in gluttony.

not onely thought them wonderous holy menne, but also, haue bought good workes and heauen it selfe of them for money.

Good works, and Heauen bought for money.

Phile. Why doe they separate thē selues from other men in that sorte, liuing in the wildernes and desart?

Stupe. They say, they do it, because the world being corrupt, they would not be corrupt with the same: and because it liueth in darknesse, and they in the light. Because they are holye, and the worlde wycked, they good, and the worlde naught, and therefore doe they flye from it.

VVhy monkes liue in the wilderneſſe.

Phile. These are vain allegations, & friuolous reasons: for if the world bee corrupt, (as it is) and sicke, nay dead in sinne, than hath it more need of the phisition to heale the same, & not to flie away: And if the world be in darknesse, then hath it more need of the light to shine amongst them. And albeit that the worlde bee wicked, may not they lyue godly in the same notwithstanding? Did not Daniel, & many other Iewes in Babilon

Yea but Syr, they may doe what they list.

liue

liue very godly, amongst the wicked? Did not Lot liue godly amongst the Sodomites? Did not Ioseph liue godly in Egypte, and many others? And therfore their separating of theselues from the worlde for these causes, is most superstitious, vayne, and ridiculous.

The godlye may liue godly amongst the wicked.

Stu. You say very well. For although they pretēd, that they forsake the world, yet is it but meere hipocrisie, and deceit: for there are no men, that liue more in the worlde, nor of the worlde, then they. In so muche that there is no greate thinge anye where done, or attempted, but these Monkes bee at the one end of it. In assemblyes for matters of policy, concerning the common wealth, they are not only there, but also publish, and set foorth lawes, statutes, and decrees of theyr owne authority. If any warres be toward, their councel and aduise is required, if any wedding or solēn feast be any where solemnised, they are there. If any church be dedicate, they are at hand, or els the Comedy hath not all his partes. So that albeeyt that they

The deepe hypocrisie of Monkes.

Monkes haue an oar in euery boate, and burn their lyps in euery mans pottage.

pretend to lead spirituall liues, yet maist thou find a worldly life in them, if al others had lost it. To what ende therfore serueth their riote, their pompe, their proude aray, their shauen crowns shorne downe to the hard eares, or their houses out of high wayes, and the like? Are they any thing els, then counterfeit shadowes, and pretensed shewes of sanctity, and holines, to winne them credit withall, and too get them estimation in the world?

Practises too wyn worldlye credyt and to lose heauen.

Phil. What kynde of vowes doe they make, when they are made Monkes?

Stup. They vow first of al to obey ye abbot or prior, the superintendent, or regẽt of their house. Secondly they swear & vow single life. Thirdly they vow to liue in pouerty al the dates of their life, and vtterly to forsake the worlde, then which they doe nothing lesse. How wel they keepe, & performe their vowes all the worlde seeth. Thus they delude the worlde with their hypocrisie, and fayned Relygion consisting, in synging, in rules of lyfe, and sundrye o-

Vowes which monks make.

Monkes theyr religion wherin it cõsisteth.

ther

ther lawes, and gestures, quoyned in the crooked forge of their owne deceitfull braynes.

Phile. How many sorts of monkes are there, any moe then one?

Stup. There are of diuers sorts, but bicause I may be short, I wil deuide thē into 2. sorts, into rich monks, and poore beggers, euen such as get their lyuings wt playne begging. The welthyer sorte are such, as haue beene inriched by emperors, kings, dukes, & noble mē: who willingly haue bestowed vpon them greate possessiōs, & reuenewes, yea whole countries, together wt pastures, medows, cities, towns, parks, purlues castles towers, vineyards, orchards, & sōtime whole dukedomes, & earledoms, to this end & purpose, ẏ by their praiers, merits, alms deeds, & good works, their soules might escape ẏ broyling fire of purgatory, and come to rest: which things thei promised them without all doubt to performe.

Two sortes of Monks.

How Monkes haue been enriched in olde time.

Phi. Seing thei haue vowed to forsake the world, to fast and pray, & to mortifie their liues, what should they doe wyth these great possessions & glory

of the world? me thinke this is contrary to their profession, and maner of liuing.

Stupe. You say true, but what then? No man may say, *Domine cur ita facis*, Sir you do amisse, but al is well ẏ they do, and al truth that they speake, though it be starke false. Indeede they fast (I cannot deny) but how? til they be as lean as a brawn, they pray till they be as fast on sleepe as a Dormouse, and they imbrace pouertie, till they be as rich, as any Emperour, king, or prince vppon the earth. These are they that haue forsaken the world, and yet no men more worldly then they. For marke where any fine valleyes were, where any pleasant meddowes, or pastures lay compassed about with plenty of woods, & waters, wherin they might keepe plenty of fishe against fasting dayes came vppon them: there commonly they plãted themselues, these were the solitarye places, where thys Porket fathers punished their stately poore bodies, as you haue hearde before. And as for the statelines of their houses they might compare with anye Ryng prince,

Popish fastings.

Monkes planted themselues euer in the best places of the land.

Porket fathers.

Prince, or Emperour whatsoeuer. For commonly they were built either of stone or brick, or both, moted about, & hauing drawe bridges too drawe vp when they woulde wyth parkes, forests, and chaces adioyning, impaled, and trenched round about, and well stoced with all kinde of game. In the midst of their houses, cōmōly they had stately towres, furnished with all kinde of munition, and bedeckt with curious furniture, and riche ornaments and hangings to banquet & feast in. The conuents ruinne moste pleasantly in euery place, their gardens, and orchardes lie most pleasantly on euerye syde, with fine herbes, curious knottes, and cloysters made quadrant wyse. So that it seemeth rather a pleasant Paradise of delightes, than a wildernesse, or desart to punish or afflict ones body in. The other sort of monkes be they that liue (as I tolde you) of begging, of poling, and pilling most miserably. But of monkes their hypocrisie, couetousnesse, and seuerall abuses hetherto.

The statelines of monks houses.

The wildernes wherein mōks do liue.

Monkes liuing on beggyng, poling & pillyng.

Philo. Is there not a certaine other sect in the popes church, which they

they cal Abbots? If there be, I would faine heare somewhat of them, for I thinke they be all whelps of one litter, all pigges of one sow, and al feathers of one nest?

## Of Abbots, their office, sodomitrie, superstition, and horrible abuses.

### Stuperius.

There are Abbots enough, and moe than a good many. Their propertie is this. They contemne, and vtterly despise both the Monkes themselues, their orders, rules, cycles, lynes, and names, contending with tooth & nayle (as they say) to bee head ouer them. And as for their conuersation, they are so well grue and vertuously enclined, that neither mayde, gyrle, nor wife (almost) can scape their handes without defiling. Their time (for the most part) as wel the daye as the nighte they spend in wanton lewdnes, filthie talke, in plaies, Enterludes, & the like lasciuious sportes tending

The propertie of Abbots.

The chastitie of Abbots.

ding vnto vice. Their crownes they vse too haue shauen, as the Monkes haue, their beards cut very ill fauouredly, and their coules hanging down to the middest of their backes, like a bag or Sack to put hayfe in. Their superstition, blasphemie, and hypocrisie, is nothing inferiour to the others: and for their moste detestable and horrible vices of Sodomitrie and Buggery, they far excell the rest. Thus much briefly of Abbots, and their abuses.

Abbots coules like draf sacks

Phile. What say you of begging Friers, bee there any of them?

## Of begging Fryers, their filthie Hypocrisie, cosonage, dissimulation, couetuousnesse, and abuses.

### Superius.

FRyers quoth you? Yea I tell you, the Pope hath whole Legions of them, swarming lyke swarmes of Bees in euery Countrie and Coaste. And as they

they bee manye in number, so bee they of diuers, and sundry names.

Phil. What be those?

Scupe. Some are called Franciscane Friers, of S. Fraucis, Dominick friers, of S. Dominick, Benedictin friers, of S. Benedict. Barnardine fryers of S. Barnard, Augustine friers of S. Augustine, and so of the rest. Other som are called White friers, Blacke fryers, Gray fryers, Obseruaut fryers, Friers Mendicãts, Smocked friers, & a thousande others the like, which for tediousnesse I lette passe, for as the saying is: *pauca sapienti*, to a wise manne a fewe things are sufficient. By these you may coniecture what the rest are. These friers with the rest of that filthie hoode do all of them get their liuings by begging. By the practise whereof within few yeres they heape vp to themselues such mountaines of gold and siluer (and yet it is a maruelous thing, for they neuer handle money neither, but belike it is geuen them by myracle) that they build them gorgeous houses, stately edifices, and sumptuous mansions to dwel in

Fryers of dyuers and sundry sorts and names.

Fryers neuer handle money (forsooth) and yet hauewhole mountaines of gold and siluer

in, furnished with all kind of necessaries supellectiles, cõparable to any prince or noble man. And these riches they get with their hypocriticall prayers, longe seruice, selling of merites, & by their other apish iestures of bucking down the head, & the like, by their dissembling hypocrisie, filed eloquence, feuere grauitie & austeritie of life, by their crossing and blessing, & by their deep profound flatterry, and a thousand such deuises, wherein they are so skilfull, that they maye seem not practisioners, but maisters, not maisters but doctors. Out of these pudles proceedeth al their game. Through the exercise & practise whereof, they are growen so impudent, that they can be no marriage solemnized either in towne, nor countrie, no feast, or good cheere anywhere, but these shamelesse friers are redy with boxes in their handes, begging, & craning money, meate, drinke, and all things els of euery one present. Neither can any mã sit quietly either at dinner, or at supper in his house, but in comme these beging friers, crossing, blessing, & so faring, that they wearie euerie manne

How friers get their riches.

Prety practises for vices on stages.

The impudency of fryers.

Begging friers scratching euery man on the elbow.

any

and away will they not, till theyr bellies be ful and their backes wel loaden also. Then when certaine holye times of fasting and praying commeth in, that the people must fast, pray, and do pennance, then, and neuer vntil then, their gaines commeth tumbling in thicke and threefold. Then doth euery man hyre thē too fast, to pray and do penance for them, and pay them well for theyr labour. Besides these deuises they get abundance of their good dames of the cōtrie both of cheese puddinges, porke, bacon, brawne, sowse, corne, hemp, flaxe, bread, pyes, custards, flawnes, carts, and what not: for al is fish that commeth to net, and nothyng commeth amisse, that carryeth a pennie, or a halfpeny on his back. And because they may seeme to giue somewhat agayne, they carrye about wyth them tootinge glasses, needles, pinnes, pointes, laces, ribbons, and other pedlary trifles, which they bestow vpon their good dames of the country for bussing thē in the dark: Which thing when they be about, leaste they should be cumbred with vntrussing of their pointes, they weare no hosen at

How Friers gaines comes tumbling in.

My good dames of the countrie the fryers beste friends

The pedlary ware of friers.

all

all, but long like gownes to the foote: so that with litle adoe, they may go to their businesse. And if the good man chaunce to come in, in the meane time, & find him at it, yet must he imagine that he is but in shriuing of her, and then al is well.

Philet. How many sorts of Friers are there?

Stupet. There bee two sortes, the rich friers, and the poore begging friers. The richer sorte the Pope dispenseth withall, giuing them leaue that after they haue got their great riches together by their beggings throughe the world, they may builde them gorgeous houses, and stately buildings, plant orchardes, Gardens, Vineyardes and what they will: purchase landes and liuings as much as they please. Then are they called by the names of Abbes beeing ashamed of the names of beggers any longer. The poore begging fryers are such, as by their orders are constrained to remaine in pouertie & to beg as long as they liue. By the the Pope vttereth his merchandize, and getteth him selfe into fauour of euery one. For the better performaunce whereof they make

Two sorts of fryers.

The poore friers doe better seruice to the pope then the ryche.

Fryers make no conscience of lyes.

make no conscience to tel lies, to preach fables, & to beter Canturbury tales for the word of God. They rome & raunge all abroad euery where, both by sea and land: they creepe into the bosomes of kings, princes, noblemen, gentelemē, subiects, & others, seeking by all meanes possible to withdraw them from the way of truth, & to establish their dads kingdom. And thus by this meanes, they vpholde the popes estate, and their owne credite and wealth.

The practise of fryers.

Phil. What further authoritie haue they?

Stup. They haue cōmission graunted thē frō ỹ pope (for feare least their proud kingdom should catch any scathe) to enquyre after heretikes lollardes, & other schismatikes, which deuide thēselues frō their blaspemous church. By force of which commission (like bloody butchers dogs) they trouble good mē & women. & in the end, suck their blood, by burning their bodies to ashes, if they wil not forsake the truth, & beleeue their lyes. But if there be any out of their iurisdiction, whō they cannot handle so, then fal they

Commission to friers to enquyre after heretikes.

too

to making of filthie bookes, & raylyng pamphlets against thē, therby to discredit both them & the doctrine which they profesſe. They are also ghoſtly fathers, & do shriue as wel kings, princes, dukes, & noblemen, as also all others of what degree soeuer they bee of, & haue absolute power (or els they lye) to absolue them *a culpa & pœna*, (as pleaseth them to distinguish) from their sinnes, and the punishment due for the same, so soone as euer they haue whispered thē into their eares. This is a deuise, passing all deuises, for by this he knoweth and vnderstandeth the secretes of al both men and women of kings & princes, & if they perceiue any thing to bee intended against the state of their vsurped kingdome, they certifie the pope of it, who straight way sendeth out his flashing thunderbolts of excommunication, neuer ceasing til the authours of that practise be cursed with booke, bell and candle, as blacke as Hell pitch. These friers carry pardōs through the world, shriue & forgiue sin, certifie ye pope of the secretes, & estate of euery countrie, & often times return to Rome with

Shrifte a beaus deuiſe for papiſts and ſuche as maketh for theyr purpoſe.

The popes curſe is Gods bleſſing no doubt.

their bags, and their caskets stuffe full of money like faithfull children of suche a cursed father.

Phile. Haue these poling friers shauen crownes as the other theyr cousin germans the monks haue?

Stupe. Yea, their crownes are shauen, but after an other maner. For loke how much holier they be then the mōks or any others, so muche broder are their crownes shorne than any others: and therefore is there no hayre permitted to growe all their head ouer, saue a round ring or circle, compassing their pate like a headlace or band, with these shauen scōses they raunge all abrode, despising all others that haue not their heads so shorn as theirs is.

Friers crownes broder shorne thē any others because they are holier then any others.

Phile. I wonder that they bee not ashamed to put off their hats, or to let their heads be seene bare?

Stupe. They shame at nothyng. For knowe you not, that they haue shauen faces, and therefore cannot blushe. But if they hadde not, yet woulde they not blushe at this: for say they, hereby is signified great thinges: as namely, that they

they are kinges, and princes ouer sinne, that they haue cut of, and diuided them selues from the world, with many other like fanaticall mysteries.

Phile. Are these fryers also annointed as others are, at the time of their initiation?

Scupe. They are all annoynted, euen from the highest to the lowest, frō the meanest priest to the head ruler, & gouerner of all. But from whence they deriue this annoyling, and greasing I cannot tell, except it be from the ceremonies of Moses lawe: which if they doe, then denie they Christ to be come, and to haue fulfilled the lawe for vs. For all ceremonies of Moses lawe ceassed, and were abrogate by Christe, as beeing but types and shaddowes of things to come, and therefore may they not be vsed now vnder the Gospel without great impietie. And albeit that they grease and annoynt themselues at sundrie times, yet especially doe they it, at three seuerall times: namely, the day of their christendom, the day of their consecration, or initiation (as they cal it) & at ỳ day of their death. Be-

Fryers all annoynted.

Their ceremoniall law of Moses abroga by Christ.

Friers annointed at three times especially.

Besides all this, the church, & churche walles are anointed, the high altar, the bels, & euery thing els almost: for their holy oyle hath a wonderfull power, and force in it selfe, & therefore as without it they can almost cõsure nothing, so with it they canne (in effect) doe any thing.

ys holy oile ch appease broyle.

Phil. What other orders of religiõ haue they besides these that you haue spoken of?

## Orders of religion amongest the papistes.

Stuperius.

They haue infinite orders of religion, and religious men, as orders of the Basilians, Augustinians, Benedictines, Dominicãs, Iacobines, Carthusians, Carmelites, Lady brothers, Seruitors, Obseruants, Conuẽtuals, Penitenciaries, Minimers, Capucines, Mendicants, Cluinares, Camaldulẽses, Valenbrosences, Cisteriences, Bernardines, Cœlestines, Gibertenẽses, Milicenses, Castellenses, Mountoleuites, Castinenses, Armetes, Regulars, Premonstratẽses, Whulliamites

he infinit or- rs of religiõ nongest the pists.

mites, Lateranes, Georgeãs, Ioannians, Trinitaries, Iudians, Ambrosians, Magdalines or Lazarines, redde Augustines, Heleniãs Sophians, Wincelbaterers, Gregorians, Cõstãtinopolitanes, Columbins, crossed bretheren, Fratres clauorum, blacke friers, bretheren of the holy sepulchre, brethrẽ of ỹ vale of Iosaphat, brethrẽ of S. Ioseph. brethren of S. Rufines, & a thousande others. Also of womẽ, as Bagghines, Cloke Nuns, sisters Channoneſſes, Ancreſſes. Next come in their orders of Heremites, as Heremites of S. Antonie, Heremites of S. Hillarie, of S. Macarius, of S. Theon, of S. Frontinean, S. Horns, S. Helene, S. Apolonia, S. Paule the Heremite, S. Plamotus, S. Calomianus, and infinite the like members of the same rabble, all which too recite, were, *infinitum finito comprehendere*, that is, to comprehend that in number whiche is wythout number. Beſides theſe, they haue also knightes of the Rhodes, or of Malta, Dutch knightes, the knightes of Sayne Iames, our Ladies knightes, S. Geor-

Orders of men.

Orders of remits.

ges knights, knights of Hierusalē, Calitrauenses. Montenienses, Gartarienses, Templers, Iesuites, and the like which for breuities sake I omit.

Phile. I pray you what is the order and originall of these Iesuites?

## Iesuites their order, originall, treason, hypocrisie, and sedition.

Stuperius.

The order and ioning of ites.

THE order of these youngbill Iesuites was first founde out in the yeere of our Lorde, 1537. by a Spaniarde borne in Biskey, named Don Egnatio Leguiola, who with twelue of hys companions, whom he called hys Apostles, went to Rome, from thence too Uenice, pretending to goe too Hierusalem, but finding no shipping at Uenice readie, returned to Rome againe, where he published and set abroche hys holy religion of Iesuitanisme, neuer heard of before since the beginning of the world. There was also one Iohn Peter Guarrassa, Bishop of Quietta, a little before found out a stampe or patterne of the same in the

the yeere of our Lorde God, 1523. And comming to the Pope afterwarde, confirmed the same order of Iesuites by his Bulles. These holy Iesuites (forsooth) are bowelles as well as the reste, but whereas the others make but 3. vowes, they make foure. First, they bowe pouertie, secondarily, chastitie: thirdly, obedience, and fourthly, that they will trudge ouer all the world if they be commaunded eyther by the Pope, or any of their good masters els, to set abroch popery, to abandon Christianitie, to plante superstitiõ, & to root out goodly religion, for this is their chiefest office, as far as euer I coulde perceiue. And of suche perfectiõ are they thought to bee, that in holines they are cõparable to ỹ maiestie of god, in godlines excelling the angels & in righteousnes far surpassing ỹ common nature of mankind. And therefore haue they taken to themselues a name deriued very blasphemously frõ ỹ name of Jesus. To this end no doubt, that they may be thought to bee the seruaunts of Jesus and none els, and too holde the crueth, and none but they.

Iesuites make foure vowes.

The chiefest office of Iesuites.

The pretensed holinesse of seditious Iesuits.

These seditious Iesuites, a pestilente kind of vipers, run rouing, frō place to place, from countrie to countrie, now openly now secretly, sometimes in their priestly habite, and sometime in seruing mans attyre, now like lawiers, then like Courtiers, now like one sort of menne, and then like another, and all to roote vp (as I haue saide) christianitie and too plant poperye. And if they perceiue that the prince wyll nōt incline to theyr humours, nor agree to theyr ydolatrie, and papistrie, but mayntayne the true religion of God, then fall they to this policie. They creepe secretely into the mindes of the Nobilitie, Gentrie, and Communaltie, indeuoring by al meanes possible to draw theyr hearts from their allegeaunce, and obedience too theyr lawefull Prince, to dislike of all things and too sowe the seedes of Sedition, to moue Rebellion, Insurrection, Commotion, Warre, Mutinie, Murther, Bloodshed, and all kynde of trouble: to this ende, that they and their Complices may with more securitie make Inuasions, and Incursions into that Realme,

Oh deceitfull Camelians, hauing al shewes of godlines, & yet none at al.

Iesuites creepe secretly into the minds of the nobility.

or

or countrey, and so the easilier make it their pray, which is the onely mark they shoot at: and for that cause were there of late certaine seditious Iesuites, & trayterous papists sent ouer into England, whose villaynous practises (by the great prouidence and merey of God) beeyng dyscouered, and made playne, they receiued the same guerdon, and rewarde at Tyborne, which I pray God all Traytours to God, his word, prince, people & countrey (as they be al the sort of them) may doe.

Seditious Iesuites sent ouer into Englande of late.

Phile. Are they subiect to kinges, and princes, to Magistrates and rurulers, as other subiectes bee, or els are they exempte by theyr Priuiledges, prerogatiues, exemptions, Immunities, & a thousand the like subtle deuises, from the obedience, penaltie and equity of the same.

Stupe. They canne abyde nothing worse, then that their spitefultie, (theyr Spyritualtie I shoulde saye) shoulde be subiect eyther to king, or prince, magistrate, or ruler, pretending the Popes power, and iurisdiction ouer all kyngs,

The Romishe cleargye not subiecte too kings & princes accordyng to the word of God.

courts, lawes, & authority whatsoeuer. And therfore wil they neither be subiect to them, nor to their lawes, nor which is more, wil pay neither taske, tribute, penalty, nor impositiõ whatsoeuer, but keep themselues free from all burthen of the common wealth. And as they be herein disobedient, and rebellious, so are they very seuere in punishing by their owne lawes the least offence that may be committed against anye of them. For if by mischance any one of them fortune to be slaine, although through their owne occasion, O what a hainous offence they make it. Thē must both masse, & mattēs ceasse, the church doores must be shut vp, singing & piping on the organs laide aside, bels put to silence, and all holy seruice is quite abandoned vntill such time as the murtherer haue suffered death. Such holy fathers be these, and so thirsty of blood. But if it happen that hee escape away, and be not taken, then curse they him (as before) with booke, bell, & candle, as blacke as the Diuell, and neuer cā be he released, or absolued, by any other, but by the Pope himselfe. By which

Papysts seuere wherein.

Oh heauy case oh dismal day, oh tragycall fact, must these holy exercises cease? Woe woorth the while.

which meanes they brought the worlde into such feare, that they might brawle, quarrel, and fight, when and with whom they would, yea abuse euery man at their pleasure, and yet durst no man say, why doe you so? Upon the other side, if anye of them do slay a man, the matter shalbe hudled vp, and buried vpp in silence, no man dares mute against them, neyther maye any magistrate, no nor the kyng hym selfe, meddle in the matter, nor yet prosecute anye law against the murtherer, of such the force are theyr immunities and impunities amongest them. Their Bishoppe is their gentle Iudge, iudgyng the murtherer by the Chanon lawe, (the squares of iniquitye, and rule of Iniustice) and fetching hym out of the power of the temporall magistrate, setteth hym at lybertye, and gyueth hym full absolution, and then maye no man saye it was hee, but a manne in hys clothes.

Papistes maye brawle and fight without feare.

If papystes kyll or slaye neuer so much yet may no temporall magistrate execute on thē for it.

The chanon law, the square rule of Iniquyty and rule of Iniustyce.

Phil. Be these shauelings anye of them married, or do they liue in the popes accustomed chastitye, that is, plaine sodometry or no?

Stupe.

stupe. They do euen al in general refuse the estate of godly matrimony, as a thing filthie, and vncleane, lyuing in the meane time in all kind of filthynes. Thus you see, that whiche the Lorde hath sanctified with his owne mouth, & giuen thereto his blessing, these filthye dogges count foule and vncleane: And that whiche Christe Iesus in his holye woorde hath lefte common to all men, namely, to marrye, or not to marrye at their pleasure, they moued by the dyuell (as the Apostle beareth witnesse) restrayne it to the laste onelye. Whereas they notwithstanding make no bones of it, to lye with other mens wyues, to defile Virgins, or els to haue their whores at home with them, or if not at home, yet at some neighbours houses neere them to whom they may resorte at their pleasure. But if all other wayes fayle them (thankes be to Beelzebub, who gaue them that Commission) yet maye they goe boldely and openly too the stewes and brothel houses, where they may satisfie their beastlye lustes to the full at their pleasure. And sometimes it falleth out,

The Romishe spiritualty abhorre matrymony. but imbrace sodometry.

1. Tim. 4.

Priests Lemās kept at neighbours houses.

Stewes & brothell houses common with the Papists.

out ꝑ being weary of playing the filthye persons with Whoores, Strumpettes, Queanes, and Brothels, they fall to the lothsome sinne of the Sodomites. This is the single life of the popes Cleargie, which they leade al their liues long, yea and thinke it better so to do, than to take a wife, & with her too liue in the feare of God al dayes of their life. In so much that if any good man of the cleargy, perceiuing the infirmity of his flesh, do marry a wife according to the ordinance of God, then cry they out vpon him, spyt at him, slaunder him, reuile him, and finally banish him out of their companies, & societies for euer.

Sinne of the Sodomites.

Papistes their contempt of many men.

Phile. And may these abhominations be dispensed withal, and tollerated by the pope? then I perceiue for money, the pope & his cleargie wil doe any thing.

Stup. There is nothing in the world, nor, which is more, in the heauens, in the helles, nor yet in purgatory, but for money, the pope wil do it for you. For money heauen gates shalbe set wyde open to enter when thou wilt. For moneye soules

Note what woonderfull things money will doe.

soules are fetched out of Purgatory hel, and euerye place, and sent wyth the Popes passporte into Heauen. For money thou shalt bee acquyted from all thy sinnes howe many, or how grieuous soeuer, for money thou shalt buy merytes ynough, if thou hast none of thy own: for money they will fast, & pray for thee out of all mercy, for money they wil license thee too marrye with whom, and when thou wilt, although it be neuer so vnlawfull: for money they wyll lycense thee to eate flesh, egges, butter, cheese, or what thou wylt elles in Lent, vpon Frydayes, Saterdayes, or anye time whatsoeuer. For money thy chylde shall bee byshopped, annoynted, and smeared with oyle, chrisme, and other the lyke trumperye: for money they wyll gyue thee to eate the real bodye, and to drinke the reall blood of Christ essentially, euen the same that hanged vppon the Crosse for the redemption of mankind. For moneye thy eyes, handes, eares, nose, feete, and euerye parte of thy bodye shalbe annointed with oyle, chrisme &

What a felowis moneye, that can doe suche mighty thynges as these.

Oh happye is hee that hath money inough

what

what not? For money, when thou dieſt, thou ſhalte bee buried in the Churche with a ſumptuous tumb erected: for money thou ſhalt haue plenty of maſſes, dirriges, trentalles, hymnes, Suffrages, anthemes, and oyſons dayly ſayde for thee (yea rather then to fayle, they wil do it, when they are on ſleepe) and verye ſumptuouſly ſhalt thou bee brought too thy graue, wyth greate mourning, and lamentation. For money thou ſhalt alwayes bee prayed for, when thou arte dead. For money thou ſhalte haue ſoule peales roung for thee to the worldes ende: for money thy graue ſhalbe adorned wyth a ſtately hearſe, perfumed with Frankincenſe, and drenched in moſte holy holie water vppe to the hard eares. For money thou ſhalt be Canonized a Saynte, how wickedly ſoeuer thou haſt liued, yea although thou be a diuel in hell. For moneye thou mayeſt be ſet free from all thy ſinnes, vowes, promyſes, or penaunce what ſoeuer. For moneye thou ſhalte bee diſpenſed wythall, although thou haſte kylled thy

VVhat, ſhould not money be coũted a God, that can bring ſuch things to paſſe?

Or els the Diuel is a kuaue and the pope a Lyar.

thy father or mother, brother or sister, friend, or foe, kith or kinne, yea notwithstanding that thou hast sleyte with thy owne mother, married thy owne sister, robbed thy neighbour, betrayed thy prince, subuerted thy Countrey, or what soeuer villany els thou hast committed, yea for money the Pope, and his clergie, will dispense with the commaundements of God, and with all the worde of God in generall: And for money trueth shalbe falsehood, and falshood trueth, righte, wrong, and wrong righte, lighte darknes, and darknes light, white, black and blacke white. For this strange Metamorphosis the pope can make *ad placitum suum*, at his pleasure, if money come flowing in a pace. Therefore may it iustly be saide, *Roma non captat ouem sine lana*. Rome wil none of the sheep, without the fleece.

Care not what thou doest, but gette money inough & then I warrant thee.

The popes metamorphosis.

Thus hast thou heard the mighty state of this great monarchy of the pope, with his huge empire, and infinite kingdome together with a briefe description as wel of the seueral corruptions, and horrible abhomi-

abhominations of the Pope, as also of the most detestable filthines and corruption of euery one of hys particular membres. And although it be vnpossible, to comprehend al the abhominations, abuses, and lothsome filthinesse of that viperous generation, and cursed broode of Sathan: yet mayest thou by these fewe iudge what the rest be. For, *que ab illis palam perpetrantur, turpe est vel secretè dicere*. That is, What thinges are committed of them openlye, it is a shame to speake secretely. And therfore I will not blot my paper, spend my mayne, nor wearye my selfe in rippyng vppe that filthye dounge of theirs anye further, the stynking smell wherof hath poysoned almost all Christendom. Now mayest thou perceyue whether they bee the men, that they would be thought too be, and not rather diuels incarnate, pretending a shewe of godlinesse, but hauing denyed the power thereof. Nowe maye all the worlde see (except they wil be wilfully blind) that al their dooyngs tend to no other end, but to obscure the

Vnpossyble to comprehende all the abuses of the pope and hys clergy in a summ.

Al the papysts doyngs tende to dyshonour the maiesty of God.

glory of God, to set vp themselues not as Lords, but as Gods vppon earth, and to nuzle the people in palpable ignorance, and most grosse darkenesse, and the eternall destruction both of body and soule. This to be their only drift all the worlde may see: And no marueil for if the people shoulde once attaine to the knowledge of the glorious Gospell of Jesus Christ (the beames whereof dysperse, and put to flight all mens inuentions) then woulde all their fibberlawces, theyr dregges, and chaffe vanish away like a scumme, and their proude vsurped kingdome woulde soone fall to decay, and in fine, they themselues cast out as filthie doung, and despised of all men. Which least it might come, they haue intituled ignorance by the name of the mother of deuotion: but it is rather *mater pœnæ & exitii*, The mother of payne and eternal damnation. And therefore our Sauiour Christ saith: *Si cæcus cæco ducatum præbet, ambo in foueam cadunt*. If the blynde leade the blynd, both fall into the ditch of de-

Ignorance the mother of dānation.

structi-

ſtruction. Wherfore I beſeech all men euen in ỹ tender bowels of Jeſus Chriſt, as they regard the ſaluation of their own ſoules: to ſtudy & ſearch the holy Scriptures, therby to know truth frō falſhood, light from darknes, & verity from lies. For the ſacred ſcriptures are the touchſtone of truth to try euery kind of metal by, & the true ballances to peize & weigh euery controuerſy in. Theſe are the fountaines of the water of life, which Chriſt bideth vs ſearche, ſaying: *Scrutamini Scripturas, &c.* Search the ſcriptures, for in thē you hope to haue eternall life. He teacheth vs alſo els where, that the ignorance of ſcriptures is the mother of all errours (then not of deuotion as the papiſts hold) wher he ſaith (ſpeaking to the Saduces) *Erratis neſcientes ſcripturas, neq; virtutem dei*, you erre not knowing the ſcriptures, nor the power of God. But the pope and all papiſts they teach the clean cōtrary, for wheras Chriſt ſaith the ignorance of the Scriptures is the cauſe or mother of errors, he ſaith the knowledge of thē is the mother

All men ought to ſearche the holy ſcriptures

Ignorannce of ſcriptures is the fountaine of errours.

of errors, and lyes, and maketh men heretikes. And therefore (in good time) he hath forbid men the reading of thē. Because as our sauiour Christ saith he that doth euil, hateth the light fearing leaste his deeds shuld be reproued, for that they are naught. And therfore seketh he by al meanes possible to suppresse ꝑ scriptures for the better perfourmāce wherof, he cōmandeth the same to be read in a strange tōgue, which the poor simple people vnderstād not, cōtrary to the cōmandmēt of our sauiour christ, contrary to the rule & precept of the Apostle, & contrary to the example & practise both of the primitiue church, & al other churches, & nations in the world: al which haue their religion read, practised & professed in the native tongue, which they vnderstād, & not in a forrain tong which they vnderstand not.

The pope forbyddeth the readinge of scryptures, and why.

1. Cor. 14.

Al nations in the worlde haue their relygion in theyr native tongue.

Phil. Thē I perceiue the purpose & drift of the pope is this, that as he is a cōdēned creature himself (his own cōscience bearing him witnesse therof) so he desireth al men to be condēned with him. For as the sayinge is,

Why the pope desireth all mē to be condemned.

Socius

*Socius pœnæ, reddit pœnã leuiorem*: that is, A fellowe in trouble, maketh the trouble seeme easier, thanne otherwyse it woulde bee. And herein hee resembleth the nature of his father the Diuell very aptlye, who knowing himselfe to bee a damned creature, coueteth too haue all men damned with him: what resteth therfore, but that all men abhorre him, and his doings, auoiding the same, euen as the diuell himselfe?

Stup. You haue sayd very well: marke you all his proceedings, actions, and doings, & you shal finde them *omnia contraria*, Cleane opposite & contrarie to the worde of God, and practise of the church of God from the beginning of the world: which being so, how can he bee but Antichrist himselfe, whom God shal destroy with the breath of his mouth.

All the doings of the pope contrary to the word of God.

Phil. Hee cannot bee but Antichrist, that is cleere. For what is Antichriſt, but he that opposeth & setteth himselfe against Christ, & his word? But the Pope setteth himself against

Antichriſte defined.

The pope Antichriſt.

Christ, & his word, in all his doings, therefore is hee vndoubtedly that great Antichriſte that was foreſpoke of ſhoulde come into the worlde.

Stupe. There is no perfect Chriſtian man, nor chilne of God that doubteth that. And therfore (brother Philemon) let vs here end, for time calleth me away and reaſon would that wee ſhoulde take ſome repaſte for a whyle.

Phile. Seeing it is your pleaſure (brother *Stuperius*) I am content ſo to do. And therfore the Lord the authour of all truth, be with you til our next meeting againe.

Stupe. And with you alſo (good brother Philemon) with all my hearte.

FINIS.

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